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"LIBERTY, HOLINESS, LOVE."

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, DECEMBER 23, 1848. N. S. FOLSOM, EDITOR

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THE MARRIAGE VOW.

"For better, for worse, for richer, for poorer, in sickness and in health, to love and to cherish, till death us do part, according to *God's Holy Ordinance;* and thereto I plight thee my troth." [Marriage Service of the Episcopal Church.

Speak it not lightly—'tis a holy thing,
A bond enduring through long distant years—
When joy o'er thine abode is hovering,
Or when thine eye is wet with bittcrest tears,
Recorded by an Angel's pen on high,
And must be questioned in Eternity.

Speak it not lightly—though the young and gay
Are thronging round thee now, with tones of mirth;
Let not the holy promise of to day
Fade like the clouds that with the morn have birth;
But ever bright and sacred may it be
Stored in the treasure cell of memory.

Life may not prove all sunshine—there will come
Dark hours for all: O! will ye, when the night
Of sorrow gathers thickly round your home,
Love as ye did, in time when calm and bright
Seemed the sure path ye trod, untouched by care,
And deemed the future like the present—fair?

Eyes that now beam with health may yet grow dim,
And cheeks of rose forget their early glow;
Languor and pain assail each active limb,
And lay, perchance, some worshipped beauty low!
Then will ye gaze upon the altered brow,
And love as fondly, faithfully, as now?

Should fortune frown on your defenceless head,
Should storms o'ertake your bark on life's dark sea,
Fierce tempests rend the sail so gaily spread,
When hope her ayren strain sang joyfully—
Will ye look up, though clouds your sky o'ercast,
And say—"*Together* we will bide the blast?"

Age, with its silvery locks, comes stealing on,
And brings the tottering step, the furrowed cheek—
The eye from whence each lustrous gleam hath gone,
And the pale lip, with accents low and weak;—
Will ye then think upon your life's gay prime,
And smiling, bid Love triumph over Time?

Speak it not lightly—O beware, beware!
'Tis no vain promise, no unmeaning word—
Lo! men and angels list the faith ye swear,
And by the High and Holy One 'tis heard:
O, then kneel humbly at his altar now,
And pray for grace to keep your marriage vow.

[Church Times.

ON THE PROSPECT OF PLANTING ARTS AND LEARNING IN AMERICA.

[By Bishop Berkley, who came to the United States in 1732, and for a considerable time resided in Newport, R. I.]

"The muse disgusted at an age and clime,
Barren of every glorious theme,
In distant lands now waits a better time,
Producing subjects worthy fame:
In happy climes, where from the genial sun
And virgin earth, such scenes ensue,
The force of art by nature seems outdone,
And fancied beauties by the true.

In happy climes, the seat of innocence,
Where nature guides and virtue rules;
Where men shall not impose for truth and sense
The pedantry of courts and schools;
There shall be sung another golden age,
The rise of empire and of arts,
The good and great, inspiring epic rage,
The wisest heads, and noblest hearts.

Not such as Europe breeds in her decay;—
Such as she bred when fresh and young,
When heavenly flame did animate her clay,
By future poets shall be sung.
Westward the course of empire takes it way;
The four first acts already past,
A fifth shall close the drama with the day;
TIME'S NOBLEST OFFSPRING IS THE LAST."

VARIOUS PARAGRAPHS.

FOREIGN.

MORALS AND CIVILIZATION IN A CHRISTIAN CITY. Can a state of civilization so heathenish and wretched be found in any country or age, to match the following description of a single lane called "Church Lane," in the city of London, within the limits of St. Giles, as described by a member of a Committee appointed to examine its condition?

"The lane is three hundred feet long, and contains 32 houses. It is lighted by three gaslights, and water is supplied three times a week, but no tanks or tubes were to be found. I will simply describe two or three houses that we visited, as a fair average of the whole. Many things are too disgusting to enter the columns of a newspaper, and therefore I shall only give some leading facts. The first house that the committee visited contained 45 persons, only 6 rooms and 12 beds!—windows broken—filth abundant. In the second there were 56 persons, and only 3 beds. In the third there were 61 persons, and 9 beds, averaging nearly seven to a bed. And these of all ages, sexes and conditions!"

This is as horrible a state of things as ever one could imagine to exist, and as it is a stern fact, there is no virtue in shutting one's eye to it. A majority of the windows were broken, and the cold night wind could not fail to sweep in, and inflict colds and consumption upon its inmates. The occupations of this miserable class are of great variety—some are fruit dealers, some sweeps, some knife-grinders, some mendicants, some crossing-sweepers, some street singers, and many thieves and prostitutes.

The committee say in their report:—"In these wretched dwellings, all ages and both sexes, fathers and daughters, mothers and sons, grown up brothers and sisters, stranger adult males and females, and swarms of children—the sick, the dying, and the dead, are huddled together with a proximity and mutual pressure which brutes would resist; where it is physically impossible to preserve the ordinary decencies of life, where all sense of propriety and self-respect must be lost." Such is the state of Church Lane! — Would that it were alone in its notoriety! — Alas! there are many others quite as bad. But how much these poverty-stricken beings are to blame for their state, is a solemn question to answer.

TRACTARIANISM AND CHURCH RIOT. The city of Exeter was in a state of great excitement on Sunday week, in consequence of the evening lecturer at St. Sidwell's Church, the Rev. Mr. Ingle, who has been very lately ordained, entering the pulpit in his surplice. The congregation instantly expressed their indignation at what they deemed an insult, after the scenes of 1844-5. Many of the parishioners quitted the church, and amongst those who remained cries arose of "take his place from him," "turn him out," &c. The uproar commenced with a general "coughing down." Several persons then moved towards the door, making a great noise in their progress; a young woman went off in a fit of hysterics, uttering loud shrieks, whilst a mob outside besieged the doors of the building. A cry of "fire!" was raised, followed by an announcement that the church doors were closed, and a rush was made to burst them open. Some persons cried "turn him out!" "put out the lights!" In the galleries the uproar was at its height, whistling, the noise of cat-calls, and such cries as are heard in threatres, hurrahing, &c., echoed throughout the edifice. Mr. Ingle still persisted in reading his text, but was quite inaudible, and the row increased, some of the congregation waving their hats, standing on the seats, jumping over the seats, bawling, roaring, and gesticulating, like a mob at an election.—The reverend gentlemen, in the midst of the confusion, despatched a message to the Mayor requesting his assistance, and, whilst the messenger was gone, the church-warden, Mr. Hayman addressed the people, and also requested Mr. Ingle to remove the cause of the ill-feeling expressed at his appearance. Mr. Ingle treated the request with indifference, upon which a Mr. B. Hill addressed him in no measured terms, and insisted on his leaving the pulpit. The Mayor at length arrived, and shortly afterwards the superintendent of the police and several constables. The Rev. Chancellor Harrington and the Venerable Archdeacon Bartholomew also arrived. The Mayor enforced silence, and, after admonishing the people, requested the clergyman to leave the pulpit for a few minutes, and to speak to him in the vestry. Mr. Ingle treated the Mayor's request with the same disrespect he had the other remonstrance addressed to him. He refused to comply, and took advantage of the temporary lull to give out his text and proceeded with his discourse, the matter of which was supplied from the recent political events in Paris and Ireland. At its conclusion, he declined the advice of the Mayor to retire to his home by a private way into Longbrook St. Further evils were, however, averted by his friends carrying him off by the way the Mayor proposed. The damage done to the interior of the church is said to be very considerable.

[London Times.

ARCHBISHOP WHATELY. The correspondent of the Daily News writes:—'Dublin, Nov. 3.—We had a strange and indecorous indication here yesterday, of how much our politics and our supposed religious persuasions are related to and bear upon each other. For several days it had been announced that the jubilee of the Church Missionary Society would be celebrated on that day at the Rotunda. At the appointed time, a large concourse assembled, and the archbishop of Dublin was called upon to preside. No sooner, however, did his Grace appear, than he had evidence from the body of the house that he would not have a comfortable position, and one of the speakers having designated him as "Venerable Prelate," a storm of groans and hisses arose, which proved most conclusively that some parties had come to the meeting moved by other influences than piety.

Subsequently Dr. Whately's position became so disagreeable that he was compelled to leave the meeting at two o'clock, which he did, amid a shameful demonstration of groans and cries of "Maynooth, Maynooth," assailing him until he had passed out of the room. The business of the jubilee was then allowed to proceed. The manifestation of feeling toward the archbishop, and the discreditable proceedings by which it was accompanied, which excited strong and general disapprobation, appeared to arise from the part which he had undertaken against the Rev. Mr. Gregg, for some persons at the door were heard saying, 'He deserves it, for he drove Mr. Gregg from Dublin.'

DENUNCIATION OF PROTESTANTISM BY THE POPE. On the occasion of the secular anniversary of the death of Saint Joseph Calasanzio, who arrived at Rome in 1648, a Tridus was celebrated at Rome on the 25th 26th, and 27th ult. On the third day the Pope went to the Church of St. Panteleon, and having administered the sacrament, passed into the contiguous oratory of the College, and, being seated on a throne, published the decree for the beatification and canonization of the reverend father Peter Claver, of the Jesuit Society. The Pope on this occasion remarked:

It is most painful to see, in the times in which we live, that there is being introduced into all Catholic Italy, and even into the centre of Christianity, Protestantism not by one accomplice, but by thousands and tens of thousands of accomplices. They manifest the most ardent vows for Italian nationality, and yet, in order to promote it, they use the most abominable means, calculated only to destroy it. At the moment when Germany, animated with the same spirit, acknowledges that a diversity of religions is the greatest obstacle to the end proposed, inasmuch as the Protestants form projects of a union, there are found in Italy men who, without dreading an immense religious scandal and an immense political danger, presume to introduce the pestilential seed of separation of the unity of faith in order to obtain unity of nation.

CONVERSION FROM POPERY. Mr. H. H. Spillan, formerly a writer in the *Tablet*; Mr. D. O'Leary, a student from Maynooth; and other Roman Catholics, read their recantation in St. Thomas' Church, Dublin, on Sunday week.—[Ch. & State Gazette.

RONGE, THE REFORMER.—The Vienna correspondent of the London *Daily News* says:—"Ronge is preaching his new doctrines here with unabated zeal, and with no slight success, his auditors, in the Odeon being, every time he lectures, eight or nine thousand strong. He denounces the doctrine of the Trinity, Confession, the Pope, the Calendar of Saints, Convents and Monasteries, celibacy of the clergy, and praying in an unknown tongue."

AN ILLUSTRATION OF HABAKKUK ii. 16. Mr. Gaillardet, late editor of the N.Y. Courier des Etats Unis, and now correspondent of that paper in France, relates the following anecdote of the King of Prussia, as translated by the N. Y. Commercial Advertiser:

"At Berlin the poor King of Prussia seeks in drunkenness relief from the troubles of the past, the present and the future. Recently, at the close of a repast at which the Queen and the Princesses were present, he drank a bowl of punch at one draught, and then, placing the bowl upon his head, exclaimed with the gayety of Silenus and the philosophy of Diogenes, 'This is all the crown that is left to me.'"

SALARIES IN ENGLAND.—The Salaries of the President of the United States and his Cabinet, which are little more than $60,000 per year, and very large to many republican eyes, are small compared with Queen Victoria's and her Cabinet who are supported at an annual expense of over three millions of dollars, besides a Board of English Archbishops, and Bishops, at nearly a million more. Lord John Russell, Prime Minister of England, receives a salary equal to the President of the United States, so does each of the Secretaries of State and the Councellor of the Exchequer, while the English Lord High Chancellor is paid $70,000 per annum. Lord Clarendon, the vice royal governor of Ireland, is paid $100,000 a year. The Archbishop of Canterbury draws $85,000, the Archbishop of York and the Bishops of Winchester each $50,000, and the Bishop of London $60,000. The other twenty-four Bishops of England, are paid from ten to fifty thousand dollars each. Besides these there are twenty-one colonial Bishops, salaried at from two to five thousand pounds, and two Archbishops and thirteen Bishops in Ireland.

IRISH EMIGRATION TO TEXAS. The London Morning Chronicle describes a little colony about to emigrate from Ireland to Texas, the present month. It consists of some persons in the rank of the gentry—one ex-member of Parliament, three justices of the Peace, many farmers of the larger class, and some merchants.—They go out with a clergyman of the Established Church, who is to become their pastor.

The Professorship of the Modern History at Oxford, has been accepted by Mr. Hallam, the distinguished historical writer.

DOMESTIC.

GENERAL CONVENTION OF VERMONT. this body, at their late meeting in Brandon Vt., passed the following resolution:—

Resolved, That this Convention considers it expedient to appoint, at this time, a Committee, consisting of ministers and laymen, to consider thoroughly whether it is, or is not, the duty of this Body to withhold fellowship from individual churches and other ecclesiastical bodies on account of their practice or toleration of slave-holding; and, particularly, whether our present connection with the two General Assemblies of the Presbyterian Church ought not to cease, on account of their continued toleration of this "gross violation of the most precious and sacred rights of human nature; and that such Committee make a written report of their opinions, together with the reasons of them, to this Convention at its next annual meeting."

This Committee was subsequently appointed, consisting of *five*.

The Pastoral letter which occupies 3½ columns of the Vt. Chronicle., is occupied chiefly with the subject of Infant Baptism, and in conclusion recommends the Assembly's Catechism, for instructing children.

PRAYING IN AN UNKNOWN TONGUE. At the anniversary of a theological institution, the present season, a Congregational minister offered a prayer, the bad taste, not to say irreverence, of which, deserves the severest reprehension. "The reverend gentleman told God that we had been up in the library, and that we looked forward to the time when we should have access to the library of heaven, and look through the books of the divine attributes, and then should say still, '*plus ultra*.' This small peice of Latin the gentleman thought fit to translate, since which occurrence it has become somewhat a question in *dogmatic* theology whether the Divine Omniscience implies a knowledge of the Latin tongue." [Congregational Journal.

COLPORTEURS. One of the theological students from Lane Seminary, recently labored three months as a colporteur in Kentucky. During that time he visited 631 families, and found about 80 of them destitute of all religious books. He sold $390 worth of publications, and gave books and Tracts valued at nearly $40. "I was received with uniform kindness and hospitality," he writes; "especially where the operations of the Society were known, I found a home and friends, and kind treatment, which will not soon be forgotten. The books seemed to be just what the people wanted. Many persons on the verge of life, who had not heard of Baxter or Bunyan for many years, were delighted to see them at their doors. 'These are just the books I have been wanting in my family for a long time,' said one, 'but I did not know what to enquire for. I do not think I should have had them for years, but they are what I want for myself and children and I will take three or four dollars' worth.' I can safely say," continues the colporteur, "that $20 worth of books would not have been sold, where I have sold $400, if people had been obliged to send to bookstores for them. Yet they wanted more than I sold, and stopped purchasing only when their funds were exhausted."

[Why cannot some of our young men enter into the field with Unitarian works? A like success would reward a like zeal.

REV. BARNAS SEARS, D. D. At a meeting of the students of the Newton Theological Institution, held Nov. 28th, the following resolutions were unanimously adopted:

Resolved, That the resignation of Rev. Barnas Sears, D. D. our late President and Professor, excites in us emotions of deep regret.

Resolved, That we will hold in cherished remembrance the dignity, ability and Christian courtesy, which have ever marked him in his official relations, and in his private intercourse.

Resolved, That as a Professor of Christian Theology, he has ever been characterized by sound, liberal and independent views; while in the department of Ecclesiastical History, his rich and varied learning has commanded our heartfelt admiration.

Resolved, That we deem his method of instruction, in both of these departments, admirably adapted to awaken the spirit of inquiry, to promote vigor and independence of thought, and a deep reverence for the Scriptures.

Resolved, That while we deeply deplore the event which has deprived us of his instruction and example, we will cherish the fondest recollections of the President, the Professor, and the Man.

Resolved, That the above resolutions be published in the Watchman and Reflector.

E. J. AVERY, Chairman of the Meeting.

STATE REFORM SCHOOL. This institution, the first of the kind in the world established by state authority and patronage, it is known, was suggested by the generosity of an unknown benefactor, who, by the gift of upwards of $20,000 to the object, has stimulated the Legislature to appropriate $80,000 for the requisite buildings, &c.

On Thursday, the 7th, a meeting of two or three hundred citizens, from different parts of the State, was held at Westboro,' for its dedication.

Prayer was offered by Rev. Dr. Pierce; an eloquent address was delivered by Hon. Emory Washburn; and very appropriate remarks were made by his Excellency Governor Briggs, and others.

Mr. Washburn sketched the various improvements in criminal jurisprudence, from the time of Blackstone, when about 160 different offences were punished as capital, down to the present period, when the reformation and salvation of the offenders, especially of young culprits, are coming to be regarded with equal interest with the economy and security of the public.

He alluded to the beauty and sublimity of wise laws, established by public consent, omnipotent in influence, yet so mild in operation, as hardly to be perceived till resisted, and, like judicious parental authority, designed to bless, reclaim, and save the disobedient.

The fate of the offending child, for eternity, might depend on the manner of punishing or restraining—whether in manifest love, or in unhallowed passion and vengeance.

Here was an institution, he said, for offenders under 16, in a remarkably moral and healthy, region—sequestered from the contaminations of rum, tobacco, theatres, oaths, impure air, rags &c.—furnished with ample gardens, farms, and workshops—surrounded with prospects well fitted to raise the mind to the beneficent Creator, and supplied with superintendents, men of wisdom and piety, who would habitually bring the very best appliances of knowledge, religion, industry, and kindness, to bear on the heart. Such an institution, surely, every philanthropist, every wise citizen, would bid *God speed*.

Governor Briggs referred with appropriate and touching eloquence to the unknown gentleman whose munificence had led to the purchase of these grounds, and the erection of this crowning ornament of the state of Massachusetts; and the probably happy state of his heart beating in unison with the Eternal Source of good—contrasted with that of the political aspirant, or the devotee of wealth, clinging to perishing idols until separated by death.

He also stated some very remarkable circumstances connected with the recent establishment of an institution for similar objects in another state—by a *widow lady*—who, in the face of obloquy and ridicule, rented a house, advertised for juvenile delinquents, received eight or ten, and enlisted the generous sympathies of the good to provide appropriate accommodations for 80 and 90; at the head of whom, in the capacity of a most intelligent steward, was one rescued by herself from prison. A. D.

SUSPENSION OF THE CHIEF POLICE OFFICER OF PHILADELPHIA. In consequence of charges made against Mr. James Young, Chief of the Police Department of Philadelphia, of complicity in the robbery of Dr. Darlington, President of the West Chester Bank, he has been suspended from office. The charges are, a knowledge of the perpetrators, and an alleged participation in the proceeds of that daring felony.

THE NESTORIAN MISSION.

We copy the following private correspondence of one of our exchanges in reference to this Mission. It bears date, Oroomiah, Persia, Sept. 18, 1848.

You are probably fully informed of the state of affairs relating to our mission, through publications from the Missionary Board at Boston. Our situation is very critical. We know not what the end will be. If you are familiar with sea terms you know what is meant by *lying to* in a storm. This is just our position at the present time. Our ship is in the midst of a violent tempest, and all our strength is demanded to keep her from being driven to windward.

It turns out that MAR SHIMON has more power to annoy us in our missionary work than we supposed he had when he took up his lance against us.

The subject has of late assumed a *political* aspect, and has thus become more formidable in its bearings upon our Mission. We are on terms of familiar correspondence with the English Consul at Tabrez and are in the habit of writing him freely of all matters affecting the interests of the Nestorians. When Mar Shimon commenced his attacks upon our Mission we wrote the Consul frankly about them. The Consul is well acquainted with Mar Shimon, and regarding him as a very unprincipled man, he desired to be informed of his conduct, especially as it was disastrous to the interests of his people whom the Consul was aiming to protect.

The Consul took up the matter, and through the Prince, Governor of Azerbajan, had an order made out summoning Mar Shimon to Tabrez to give an account of his conduct.

The Mussulman Governor of Oroomiah now at Tabrez, has written to MAR SHIMON promising to support him, and MAR S. has sent a paper to him, signed by as many of his people as he could bring to his support, to this purport, that we want no other protection than yours. The Mussulman Governor has defeated the order summoning Mar S. to Tabrez, and the latter is strong in the confidence that he will be sustained by the powers that be, in all he does against our Mission. We are in a state of great suspense and deep anxiety, though we try to stay our souls on God.

Mar S's pretensions are so high, wanting nothing less than our ejection from the country, and being sustained by so many of his own people, and backed up by the local Mussulman authorities, that unless he meet with a check in his career, we cannot anticipate the result.

A few days ago two of Mar Shimon's servants rushed into our yard, ordered out our native helpers, struck MAR YOHANAN, who stands with the Mission, and behaved in the most outrageous manner. A great crowd of people from the Nestorian quarter of the city, consisting mostly of persons sympathizing with Mar S. congregated in the street before our house, and the aspect of things was very threatening. I made my way through the crowd, and hastening to the acting Governor's, asked for five men to proceed to our door to produce quiet, and remain on guard as long as should seem necessary. The men were immediately furnished, though the crowd saw fit to disperse before they arrived. We retained at the door an extra guard of three men during the remainder of the week.

All of the Nestorians in whose piety we have confidence, stand on the side of the Mission, though many of them are thereby exposed to endless reproach and abuse. Three of the four Bishops in this province sustain the Mission. MAR ELIAS of Geog Tapa is an humble devout man. He has been at our table daily for several months, declining to go to his village, lest it should be thought that he was frightened away by the threats of Mar S.—MAR YOHANNAN is more obnoxious to Mar S. than any other of the people. He throws all his influence in favor of the Mission in this time of our trial. The truly pious seem to be growing in force faster than ever. They are more humble, subdued, prayerful and watchful than before. In this way we trust the persecution is doing good, whatever may be the result of it in relation to our Mission.

Before this reaches you, you will have heard of the death of Mrs. Stoddard. They were in quarantine at Trebizond, where the cholera was raging. She was ill one day, though the cholera symptoms did not manifest themselves till the next morning. She died that afternoon.

News has just reached here of the death of the King of Persia, an event attended with the most momentous consequences in this country. There is great confusion every where around us. Theft, robbery and murder are every day occurrences. The successor to the throne is a young man of about 20 years of age, fond of pleasure, and quite unfit to discharge the high duties which are now devolved upon him.

Yours, &c.

REV MR. KING OF IRELAND.

This gentleman recently took leave of his friends in this city and vicinity, at Mount Vernon Church, previous to his embarkation at New York on the 6th of this month, on his return to his native land. We had the pleasure of hearing him at one of the Baptist churches, where we could not but admire his Christian spirit, his generous fervor, his good sense, his catholic feelings toward Christians of every name. Throughout that discourse he uttered nothing but what met with an answering conviction in our minds, and response in our hearts. We were particularly impressed with the generous, fraternal manner in which he spoke of the Catolic Irish, and we indulge the hope that his American brethren will learn a lesson from his example. So catholic a man found sympathy everywhere, and readiness to co-operate, and preached to acceptance and delight, and successfully as to aid received, in several Unitarian congregations—in Rev. Messrs. Lothrop, Huntington, and Bartol's. And at his farewell meeting, there were representatives of our churches to tender to him their parting salutations. Several gentlemen addressed the meeting, and among them Dea. Grant, who, with Dr. E. Beecher, was appointed a committee to draft resolutions. We copy from the N. Y. Observer, a report of the remarks of Mr. King at the meeting.

After alluding to the overwhelming emotions of his heart, which embarrassed the utterance of sentiments he desired to express, in reference to the unparalleled kindness with which he had every where been received, he could only say, that although he had formed what were considered extravagant ideas of American character and resources, "*The half had not been told him.*" No conception of a foreigner could equal the reality; and he would not dare, on returning, to tell in the British Isles all he had seen, except to some who might have confidence in his *unvarnished veracity*.

He had been astonished at the natural resources of the country, as well as at the cordial welcome to the immigrant from every strange land. In that vast valley of the West, it seemed as if Providence had reserved stores for the oppressed and famishing nations of the Old World. The rich alluvial soil there had accumulated a depth of many feet, yielding almost without toil, cornfood sufficient for the millions of Europe.

The mountains, too, which bordered this valley were composed, beneath a rich sub-soil, of almost pure metal or rich mines of coal, and springs abounding with salt.

Sometimes, indeed, in traversing the great waters of that region, he had been shocked at instances of irreligion and ingratitude, and he had trembled at the prospect of the accumulating wealth of this country. But when he arrived at St. Louis, that beautiful city, which, a few years since, did not afford a foot of ground for Protestant worship, and now had six large Protestant Churches, with flourishing Sabbath Schools, Bible classes, and an efficient system of benevolent operations, and other Christian towns without number, he saw convincing evidence that the means of enlightenment in the great West were going before the wants of society. He understood satisfactorily that God had scooped out that wonderful valley to be the Cradle of Liberty, and not her grave.

And in travelling through all this land, from Bangor to the great father of waters, a deep religious sentiment pervaded society; even the children were so inspired with it, that they were ready to volunteer as collectors for the Irish mission. The like had never been known before.

In this country alone, the Gospel had exhibited its legitimate results. Here alone had it been suffered to present its simple and heavenly truths, in their purity, to the mind, unshackled by human inventions, or human authority.

We see, he said, in the shaking of those strongholds of European tyranny and superstition, that the great Sovereign is bursting the shackles which had, for ages, debased the minds of his subjects; that he was purifying those nations from the accumulated dross of ages. And not until the trembling nations should come to interpret the voice of Nature within, crying, "O for some Washington to deliver us!" would they ever understand that it was to a *free Christianity* that the world was indebted for the sublime character of Washington; or that his genius would be of no avail to the interests of civil liberty without it

God has evidently designed this country as the nursery of his church. And as soon as it had grown strong under his fostering care, lest "Jeshurun should wax fat and kick," he opened the gates of Europe upon it, and there came from France, Spain, Italy and Ireland, claims for all the resources of Christian sympathy and generosity. It was, in one sense, not a matter of choice whether the American people heard these calls. Providence had created a fearful alternative. If Christians did not awake to their responsibility, and do what they ought, and this people did not aid, with a liberal hand, in shedding light upon the world, the ignorance of the world would roll a wave of darkness over the churches. Europe had already been sown with American ideas, and despots found a harvest of dragon's teeth springing up from this seed.

The elements of a moral volcano were deeply rumbling, he said, in that quarter of the globe, and if something was not done to extinguish its fires, it would overwhelm, with torrents of burning lava, ashes, and limestone, this fair heritage and hope of the world.

The Irish mission was not sectarian; and he could say that all denominations had evinced a deep interest in its objects. As a Congregationalist, amid all the exuberance of kindness from his Congregational brethren in all parts of the country, he had been still more deeply impressed with the cordiality and generous sympathy received from Christians generally of other names. In conclusion, he said, he felt it to be an inestimable privilege to be thus made, by the great Head of the church, the medium of communicating the generous sympathies of America to his own poor countrymen, and of expressing here their devout gratitude for past favors, and reiterating their fervent prayers for the continued prosperity and glory of this great and happy nation.

SPIRITUAL CULTURE.

At this season when the common schools in the country are beginning their winter term; when Sunday Schools in cities are just opened and many in the country are just closed; and especially when legislatures are about to assemble, it is opportune to call the attention of the reflecting and influential to one of the most important topics, namely, *spiritual culture*. Is there a subject of deeper interest to our families, to our churches or to our state?

The Secretary of the Sunday School Society, in that part of his last annual report which was not read at the public meeting introduces some strictures and suggestions which seem to us peculiarly needed at this time, and therefore we give them entire, as follows:

In closing this report, allow the Sunday School Society to address an anxious word to its several coadjutors.

To the *Common Schools* of our country it would say:—We rejoice in the much you have done; but we mourn over the much you have left undone. In some we joyfully descry the Christian system of divine morality and spiritual culture; but, of many we must say, that you do not recognize in children as you should, the *spiritual* and the *immortal*; you cannot therefore show how great natural laws apply to life and usefulness, to growth and happiness. Your instructions take cognizance mainly of the intellect and do not go down into the interior life of the soul You rest in worldly rules, and superficial examples. You have let limited experience and selfish maxims take the place of the proud philosophy of human nature. We ask you to look wider and deeper; to contemplate the whole nature of childhood, and then let your instruction touch the master-springs of the soul. You should get every thing into the school-house which the child will afterward need in the world. Do you reply to all this, and say, "we are afraid of sectarianism:"—and so are we; but, we are not so much afraid of any of the prevalent forms of Christianity as we are of the heathenism which threatens us; we are not half so much afraid of sectarianism as we are of infidelity, or as we are of blackness and darkness of ignorance. Better eat sour bread than starve.

To *Sunday School Teachers* the Society would say:—Fellow laborers with God, who are called to walk in the Eden garden of childhood! may Heaven's richest blessing rest upon you. No work, this side the sun, is more honorable than yours; no work, this side eternity, so important. *Be thou faithful unto death.*

We ask of you two things. Be *thorough* in your teaching. Thoroughness is what we want. Society, you know, is inundated with shallow books and shallow thinking and shallow action. Shallowness is fashionable; and it is the bane of true religion. One Christian principle, well understood and thoroughly comprehended, is worth fifty, I had almost said fifty thousand, obscure, undefined, half comprehended ideas. Twilight views are the last on which we can safely rely.

The other thing we ask of you is this:—Do not substitute any thing for Divine revelation. Do not tell your children to go on a voyage of discovery round their own hearts in order to find out what God *ought* to say to mankind, or what Christ *ought* to do for them; but tell them to go to the BIBLE, there to listen to what God has commanded and there to learn what Christ has done for them. You cannot give them too deep a reverence for God's holy word or too strong a faith in Christ's sacrificial labors.

To *Parents* the Society would say:—Send your children steadily to the Sunday School; but do not rely on a single hour's instruction, in a week, for all your children's spiritual nourishment. If they gather a double portion of the heavenly manna on the Sabbath, you must remember that they will need the *daily* bread of Christian counsel and example to sustain and strengthen them. You can do what the Sunday School Teacher cannot: you can give them instruction amid the joys and dangers of every day. Let us ask you to begin their Christian culture at the first dawn of moral being. To this end you must watch the first buddings of passion, the first movement of the will, the first gush of affection. If you would most successfully cultivate the intellect of your children, begin with cultivating their moral powers. Moral teaching produces all other teaching, and is reproduced *in* all others; therefore let nothing go into their heads which is not first filtered through their hearts. The family should be the child's church and Heaven's nursery. Parents are as much the makers of their children's characters, as they are makers of their bodies. What can those parents answer at God's tribunal, who have done nothing for the souls of their children? I trembled for *such* parents! Their prayerless houses, their thankless tables and their Christless hearts will hereafter be swift witnesses against them. Hear what good old Baxter says of such:—"Ungodly parents do serve the devil so effectually, in the first impressions on their children's minds, that it is more than magistrates and ministers and all reforming means can afterwards do to recover them from that sin to God. Whereas, if you would first engage their hearts to God by a religious education, *piety* would then have all those advantages that sin hath now." There is, therefore for you, Parents, a volume of wisdom in that old homely phrase: "an ounce of prevention is worth a pound of cure." If you would prevent a growth of the apples of Sodom, you must take care that the seeds are not planted.

But there is one fact to which you will allow us to allude, which is this,—that the indirect and apparently accidental influences of home are far more educational to your children than formal doctrine and carefully prepared example. There are infinitely complex and indescribable feelings, which, in the family circle, give the greatest force to ideas and the directest influence to conduct. These manifest themselves in the glance of a mother's eye, the tones of a father's voice, the manner of a faithful friend. It is this mysterious something, which is all around us like an atmosphere, that truly and permanently shapes youthful character. These influences, like the sir of the house, go unceasingly to nourish or poison the inmates. We beg you, therefore, by all the love you bear to your children, be careful about the little things that happen in your family.

Lastly—To *Legislatures* the Sunday School Society would say its word. Defenders of our civil rights! we ask you to become guardians of our public morals; and therefore we ask you to force every unwilling and truant child into school. If you make a law that forces a boy into prison because he is a thief, we call upon you to make a law which shall previously force him into a school-house to prevent him becoming a thief. "If a state," says Macauly, "has a right to hang, it has a right to educate." We ask you to elevate the standard of common school instruction. We could give you statistics which speak in thunder tones to legislatures; but we forbear; nevertheless, in presence of them, we must ask you to enthrone religion in every school-house. On virtue alone can our republic rest unshaken. While we see so much prodigal expenditure for the *intellectual* and *physical*, we beg that something may be done for the *moral*. Spend only half as much money for education which is to redeem mankind, as you spend for war which is to destroy mankind, and you shall hear from us no mere mournful, statistical syllogisms, but rather a shout of congratulation.

In view of the principles laid down in this report, let it close with this summary.

The laws of God are co-extensive with himself. They are *about* man and in man as in the atmosphere he breathes. He acts amid these laws. If he obeys them they make him happy, if he breaks them he must pay the penalty. To obey these laws they must be comprehended; to comprehend them they must be studied; and how can our children study them aright except by the guidance of a teacher; and how can he teach aright except he understand? Hence the need of competent Teachers. Let a child be taught understandingly what his *physical* constitution is; let him be shown the skilful involution of the fibres, the wise entanglement of muscles; let him comprehend the action of the heart, stomach and lungs, and see the blood rolling through the rivers of his frame; and after this, explain to him the indigestible nature of alcohol, the poisonous action of medicine, the fire-fury of licentiousness; thus enable him clearly to see how vice and folly dislocate and derange the beauteous and healthful harmonies of his physical nature, and he will *then* understand, that it is just as wise to run into intemperance and lasciviousness in order to promote his pleasure, as it would be to break his arm for the sake of amusement.

Let him, also, be taught understandingly what his *intellectual* constitution is. Let him be convinced that the laws of mind are a voice of God within; and are at once demanding and benignant. Let his imagination be led so to embody his ideal in life and duty as to fill the humblest condition with infinite interests; and let his judgment be called to weigh questions involving the most searching analysis and the most delicate comparisons. Thus create by degrees proper intellectual atmosphere in which his reasoning powers shall always breathe.

But first, and highest of all, let him be taught understandingly what his *moral* constitution is. Let him be taught that conscience is God within him, placed there to be sovereign over every appetite and passion, every sentiment and purpose. Let him, day after day, unwearedly be advised to listen to this heavenly monitor, while it decides upon cases of moral obligation and actual conduct. To give vitality and permanence to all his moral instinct, let the star in the east lead him to the manger at Bethlehem and thence to the Cross on Calvary; so shall he have the same mind in him that was also in Christ Jesus, and thus represent his Saviour on the earth.

I say, let the inquisitive mind of a child be thus instructed and established in physical, intellectual and moral truth; let him thus understand himself,—what he is, why he is here and where he is going,—let him come to a clear apprehension of what God wishes a human creature to be, and it is not possible then to deny that *such* a youth will be better able to begin life's duties, to meet its trials, to enjoy its sweets and to bear its ills, than children now are under our present systems. Yes, such a child would be a well-beloved child of God; and his course may be likened to the revolving earth. His daily duties, performed in punctual obedience to the wise laws of his nature, would be like the noiseless diurnal rotation of the globe on its axis; while, at the same time, he has like the earth another motion, he is speeding his bright way to heaven in his infinite orbit round the great luminous centre of spiritual attraction, THE THRONE OF GOD.

CHARLES BROOKS,
Corresponding Secretary.
BOSTON, May 21st, 1848.

THE LORD'S DAY.

The press is destined to become, it has already become, an instrument of the mightiest power. It can raise up, and it can bring down. It can enlighten ignorance, and it can exasperate prejudice. It can scatter instruction broadcast, that shall spring up in blessing, and it can sow the seeds of universal ruin. But it will not render preaching needless or unacceptable. The pulpit will use the press as its ally and its servant, but it will not be driven by the press from its rightful position in the community. The charm and the power of the living voice cannot be transferred to leaden types. You cannot print the tone, the look, the manner. You cannot make a book a man. And therefore will the preacher always retain his office, and be held in due estimation.

I will add but a single remark in illustration of the truth, that the press can never do the preacher's work; and I detain you while I offer it, because, though I can here present it only as an incidental illustration, it might have been made a topic of distinct and cogent argument. The press cannot supply the wants which Christian men will always feel in connection with the Lord's day. The Lord's day! that is a perpetual institution. The stars may be plucked from the skies sooner than that can be torn from the reverence and love of Christian hearts. Men may hold meetings, make speeches, pass resolutions, write pamphlets, to prove that all days of the week are alike; but in vain. They will not be believed, for the wants of man's nature that demand social worship, and the labors incident to his condition that create the need of rest, and the associations of his faith that hallow the morning of the Saviour's resurrection, will all pronounce the assertion false. The Lord's day! it will come to our children, and to their children, and to the generation that shall follow them, through uncounted ages; it will come and be welcomed, and the people will "go up to the house of the Lord in company," and will there "keep holy time." And then and there will the preacher stand up and speak to the assembled congregation of him who passed through the grave for their sake, and rose that they might live. Then and there will the preacher stand up and discourse on the themes appropriate to the place and the day. [Dr. Gannett in the Christian Examiner.

SWITZERLAND.

[From Rev. H. W. Bellows' Correspondence in the Christian Inquirer.]

HEIDELBURG, Aug. 17 1848.

From Heidelburg to Frankfort is a ride of three hours on the railroad. We stopped a few hours to see the Gallery founded by the munificence of a private citizen, which contains, besides a very interesting collection of pictures by the Old Masters, some of the best specimens of the modern German school. Overbeck's most elaborate work, the Triumph of Religion, occupies a very conspicuous place in the Gallery.—We had visited this interesting artist and his works in his own studio, and shared the admiration which his devout genius—manifest in his person and manners as distinctly as in his pencil—calls forth from all who see him amid the creations of his hand. A crayon drawing of his great picture was among the sketches he showed us, and we admired its design exceedingly. But the picture itself was disappointing. Either from defect of coloring, or from the number and variety of the figures, it l

in any part of it, would be Paradise compared with the narrow street which this distinguished lady prefers to a palace.

The house in which Goethe was born, and which, in his Autobiography, he brings in so lively a manner before his readers, is still to be seen in the "street of the Stag." It bears a tablet, notifying the passer-by that he is opposite the spot where the most distinguished German of modern times, if not the greatest literary genius of his age and race, first saw the light. The house is still a fine edifice, and could only be the residence of a man of fortune. It is in the best quarter of the town, and shows Goethe to have been born and nurtured in luxury. Perhaps his character and writings would have possessed the only quality they want, had he known anything of real suffering in early life, or of the struggles which so commonly moralize and consecrate the youth of genius. A colossal bronze statue erected by his native city, is an awkward object, with monstrous legs, wrapped in a cloak made to resemble a toga, with an ordinary coat peeping through it, and a still more incongruous absence of a collar or neck-cloth. The costume is neither modern nor ancient, but a kind of mixture, which is shocking. The bas-reliefs upon the pedestal are interesting.

[Christian Inquirer.

CHRISTIAN REGISTER

BOSTON, SATURDAY, DEC. 23, 1848.

JUVENILE CRIMINALS. — PRISON DISCIPLINE.

The North British Review, for November, has an article on this subject, which we hope will receive attention. It commences with allusion to the fact, that until a recent day the forlorn youthful population of the great cities of England were not regarded as any other than a few miserable strays from the herd of mankind, destined, through inscrutable providential arrangements, to wander here in misery. The people in purple and fine linen passed by, and left them with a general benediction in the hands of God. But a few of the benevolent of this world, struck with cases of individual sorrow, dived beneath the surface, where civilization had scarce penetrated, and where were discovered an innumerable hive of beings, who had grown up to a wretchedness of which there was little parallel even in the pages of Eastern story. Howards, actuated with the humanity of the great prison-reformer, have excavated the obscure depths of London poverty, hordes who were growing up a prey upon the society that heeded them not.

In respect to these multitudes—especially in respect to youthful vagrancy and crime—the Prison-Discipline to be adopted has become, as the Reviewer remarks, of pressing interest. The occasion of the establishment of the Massachusetts State Reform School, and the commencement of its active operation as recorded in our paper of this week, give the subject great interest also for us Americans. The *mode* of treatment—what shall it be?

We are sure of this, that whatever difference of opinion on the subject there is among good men, all have one desire to adopt that mode which is the best. Only experiment perhaps will decide this. If one mode fails, the State will not be so unwise as to persist in it; and perhaps many modes will fail before the right one shall be clearly manifest, or the right combination of the advantages existing in several modes be found and adopted.

The system, says the Reviewer, which has received in modern days the almost universal approbation of the most philanthropic men of all countries, is that known as the SEPARATE. And on this point he quotes the observations of a writer as follows:

"The young will learn, says a writer of great candor and of great accuracy who has published the best book on Prison-discipline that has appeared for many years.—'The young will learn from each other the lessons of demoralization as effectually and more eagerly than they would receive the vicious instruction of older and more hardened companions. *The ward for juvenile offenders in every Prison I believe to be the most corrupting and pernicious.*'—2 *Field*, p. 376. They have greater pleasure than their elders in communicating their knowledge. The young heart, too, is quickly hardened by contact with the other 'braves' of the profession, and when the period of imprisonment expires, they renew an acquaintanceship begun in misfortune. The Reverend R. Burnett, chaplain of Lewes jail, in insisting upon the necessity of separation of all criminals, especially declares, that 'of juvenile prisoners, whose sentences are generally short, I believe this to be especially true.'—2 *Ibid.* 377 Captain Hansbrow, the Governor of Lancaster Castle, was asked before the committee of the House of Lords, if 'boys go out worse than they come in?' He answered—'Unless they are kept separate. I think that an impression may be made upon them if they are kept separate: but so long as they are associated together, *they go out as bad as they went in*, OR GENERALLY WORSE."

Says the same Rev. Mr. Field, who is the Chaplain of the Prison at Reading, Eng., in a work on Prison Discipline published this present year by Longman:

"I select a jail, in which this industrial training has been attempted under circumstances the most favorable. In the General Prison at Perth the officers are exemplary, the order maintained is excellent; all the prisoners are in separate confinement, and none for less than twelve months. But there the fatal plan which has been referred to is followed, and the effects are disastrous both to the culprits and their country. The Inspector's Reports, and the evidence quoted (vol. ii.) show us that not less than *eighty* (sixty-seven?) *per cent.* of the criminals discharged from prison are *recommitted!* How, then, shall we account for the fact, that of criminals of the same class, released from the jail at Reading, the proportion recommitted does not amount to *one-tenth* of that number? The cause is easily described; because at Reading, whilst industrial training is not disregarded, it is subordinate to, and not suffered to interfere with, corrective instruction." 1 *Field*. pp. 173-4.

The Reviewer closes with recommending reform in Prison discipline as practised at Perth, sanitary improvements, public education, and emigration in order to prevent the delinquent from going back to the guilty companions of his early years.

In the dawn of more light which shows more clearly the relations of the favored classes to the forlorn, the wretched, the sinful, and in the diffusion of more benevolence which prompts to lift up the degraded, and to seek and save the lost, we discern the more glorious Advent of the Redeemer of men. The Church, throughout a large portion of the Christian world, are about celebrating his first Advent in their Christmas festival. Not by anthems sounding along the aisles and fretted roofs; not in the evergreen symbols of the perennial and fragrant name of Jesus decorating the church walls; not by setting forth the titles and rank of Jesus even to the summit of Godhead—no, not by these is the Redeemer of men honored, but by exercising his merciful spirit, and doing his benevolent work on earth. If the Church, from bowing at the name of Jesus on a day prized by her so dearly; if Christians everywhere, from confessing him to be Lord on the Lord's day, would rise up to do faithfully his will, what new benedictions would seem to descend on the unblessed—what light gleam into many places of the region and shadow of death—what resurrection of buried humanity into newness of life—what peace and joy on earth.

THE ATTITUDE OF CHRISTIANS TOWARD ONE ANOTHER.

At the close of a late public address in Geneva, the distinguished historian and theologian *D'Aubigne* uttered the following truly *catholic* sentiments. He remarked:

"I have one wish to express to-day. It is that if it be possible, and as much as lieth in us, there may be *no more controversies with brethren*. Let Christian *union be realized*. Are we not called to this duty by the surprising events of our days? What will become of the church, in the midst of national convulsions, and when the most fatal errors are already triumphant; what will become of the church, if its members are not cordially united, according to the will of its Divine Head? Have we not one Spirit, one Lord, one Father? Are we not one mystical body in Jesus Christ?"

The above is from the Congregational Journal. By "controversies with brethren," D'Aubigne means controversies between the different "evangelical" denominations; or between brethren of the same denomination. This exists to a deplorable extent both in Europe and in this country, and is so open to observation as to be a great reproach to the Christian name.

In a late sermon by Mr. J. Richards, this state of things is alluded to in the following manner:

Another class of difficulties which God appoints to us of this age is, controversy and schism on points not fundamental. * * These schisms and their accompaniments are serious difficulties. It is as unwise to under-rate them as to exaggerate them. Let us do neither; but forming as just an estimate of them as we can, consider them in the light of trials. * * * Since God throws us into this condition of schism and fruitless controversy, it is our part to stand firm and faithful here; not throwing off responsibility and charging God foolishly, but with meekness and sorrow acknowledging each his own share in producing the state of things which we deplore.

Mr. Richards thus adds respecting the final cause of these dissentions and strifes:

We are thrown into them by the Providence of God. God, doubtless, sees it necessary for the best proving of His ministers and His church, that just such a state of things should exist.—More glory will accrue to him in the end, by the temporary permission of such evils—by the transient success of the adversary in wielding these disturbing forces, than if all things went smoothly on."

We should agree with Mr. Richards in regarding this state of things as "proving" the ministry and the church; but it surely proves that they are very imperfect, and wanting in the spirit of Christ. Nay, if the Christian fruits are "love, joy, peace, long-suffering, gentleness, goodness, faithfulness, meekness, temperateness," where is the evidence in respect to many of these ministers that they are Christians—much more, the ministers of the New Testament?

It is but this same spirit of controversy and schism, seen and confessed by the various Trinitarian denominations among themselves, which is directed against the Unitarian body. Their attitude varies from the fierce polemic to that of caricature and ridicule—and as a specimen of this latter, we refer to the *Puritan* and the *Watchman and Reflector* of last week, in their account of the installation at Hollis St. We had supposed that Shaftesbury's maxim, "Ridicule is the test of truth,"—was reprobated by Christian men and gentlemen; that courtesy, if not self-respect, would indignantly spurn its use. Try it, gentlemen, still more, if you choose. We will stand by the result, with your test applied—but we think you will feel the rebound more than we feel the blow.

The decline of the spirit of strife among the different Orthodox denominations themselves, will be simultaneous with the subsiding of their animosity against Unitarians. Not for the sake of Unitarians, so much as for the sake of the redemption of the Christian name from reproach, and, by the manifestation of greater love, that the name of Christ may be made one of greater power by those who bear it, do we respond to the prayer of D'Aubigne, "Let there be no more controversies with brethren—Let Christian union be realized." We cannot take to ourselves the solace, as expressed by one of the writers above quoted, that "more glory will accrue to God in the end, by the temporary permission of such evils, and by the transient success of the adversary in wielding these disturbing forces." It is enough that God's glory, as designed to be reflected from the face of the Church, is most seriously shaded. Nor can we deem that the animosities of Christians—as though the servants of Satan—have been such in any part of the world's history since Christ came, as to allow the epithet "transient" to describe their duration or their effects.

How much has the dissension of Christians done to prevent the manifestation of the sons of God; to delay the conversion of the world; to repel from the Church those who would otherwise have entered it; to prevent the community, in which any church may be placed, from taking the mold of the image of Christ! What "disturbing forces" have often passed into the world from that body which was designed to be the means of harmony! What elements of disunion have they been, and even now are, in our State and Nation, in our institutions of civil liberty! But there are in the Church, and there always have been, forces uniting, as well as dividing; and thank God the former have been on the whole the stronger, though more silent, and even now are drawing true Christians together in spite of all "disturbing forces." The reconciliation" shall surely come at last—the reconciliation of a divided and contending Church—the reconciliation of the world. It is an era so great and glorious as to deserve patient waiting for, while it must also quicken effort to hasten its coming. Happy they who shall see it—happier they who shall be found to have promoted it!

"I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." Rev. i. 8.

In considering the seventeenth verse of this first chapter of the book of Revelation, as employed by Mr. Noble in his 7th Lecture, we omitted noticing also the eighth verse as above-quoted. It is considered by most Trinitarians a proof text for the supreme Godhead of Christ, and is alluded to as such, by Mr. Noble. But there are considerations which are sufficient to set it forever aside from such a use—considerations which Professor Stuart frankly admits the force of, and which induce him to regard it at least as a doubtful passage.

In the first place, the weight of external testimony is greatly in favor of the reading—LORD GOD—instead of "Lord," and LORD GOD is an appellation of God the Father, not the Son of God. But of this we do not make account.

Sndly. It is obvious, and Professor S. admits, that the verse is a "confirmation on the part of God himself, of what the Apocalyptist had just been saying in respect to the coming of Christ" That is, it is not Christ speaking, but the Father—the Father, who is here introduced—confirming the preceding declaration by that oath in which he "sweareth by himself," because he can "by none greater."

For the Register.

GOD THE RECONCILER.

God the reconciler, not the reconciled! Such might be the motto of our denomination. The main dividing point between us and the Orthodox, so called, is not so distinctly our views of the Trinity as of the Atonement. We may be at one in spirit with believers in an abstract Trinity more easily than with believers in the old Calvinistic doctrines of Propitiation, teaching us that our Heavenly Father's wrath is appeased by the sprinkling of blood, and he is now reconciled, whereas before that bloody sprinkling he was unforgivingly angry with his creatures.

We believe God was never in a passion, never vindictive, never needed to be reconciled to his poor erring children on earth. So far from it, as we read the Gospel, he felt so kindly and pityingly toward them from the first, that his great concern seemed to be to reconcile them to him, because to be at any thing like enmity with him was misery. "God was in Christ reconciling the world unto himself," not himself unto the world. "We pray you," said the Apostles, "be ye reconciled unto God." This is the unfailing tenor of their language; and though it is not such alarming language as the reverse form of speech, it is better adapted to soften and melt the heart in contrition and penitential shame. Far be it from us to presume upon the scriptural expression; and, because our Father sues to us to be reconciled to him, to imagine that we are not very guilty, as guilty as if for our misdeeds he was burning with indignation and vengeance. If he is never offended in one sense of that word, in another he is the party very much offended against, assuredly. He is the injured party, and therefore so divinely willing to forgive. "To err is human, to forgive divine." To need reconciliation on his part, to stand off stiffly and insist punctiliously on propitiation to reconcile him, the common forms of speech among men might teach us would not be Godlike. He the strong, knowing he is in the right, condescends to us the weak, knowing that we are in the wrong. He would win us by his graciousness to be ashamed of our perverseness. He would express in every mode, and with every form of words, his willingness to forgive, and interchange an affectionate good will once more with his erring children. He does not keep off at a distance from them in cold and haughty vindication of his dignity, and stipulate inexorably for every jot that is due to his violated majesty; but he makes advances, and scorns no means of conciliating us back to duty and his friendship.

We cannot say that this was the sole object of his Son's mission and death; but it seems clearly to have been the chief and most engrossing. It was what he dwelt upon most constantly in his discourses; and his death is never more affecting than when regarded as endured for the purpose of reconciling men to God, not God to men. As a clear and striking manifestation of kindness and forgivingness on the part of God, the party wronged, it is naturally adapted to make a singularly deep and favorable impression on his injurers. We know the Christian principle of overcoming evil with good among men, when prudently exercised, has produced the most salutary effects in melting, disarming, and conciliating criminals, when menace and vindictive measures had entirely failed. And with discretion on the part of those who adopt the principle, and a conviction in those on whom it is tried, that the kindness offered them proceeds from sincere love, there is little doubt kindness would always in time subdue and overcome the most hardened in guilt. How great then would be the effect of the atoning (at one-ing) or reconciling sacrifice of Christ, would we dwell upon it long and feelingly enough to banish the influence of our hardening and erroneous prejudices on this subject, and to bring it home in its simple tenderness and power to our hearts and consciences.

It is this view of the Gospel that gives its charm for the multitude to Arminian over Calvinistic preaching, as witnessed among the Methodists, and wherever the heart is warmer than the head is scholastic. The followers of Wesley are countless, while those of Whitfield are extinct. It is this view that has most power with Missionaries to the heathen. This gave such amazing success to the preaching of the Moravians; which is remarkable for its simplicity and benevolent spirit, and represents the love of God, as displayed in the sufferings of his Son for guilty men, in the plain and direct manner of the sacred writers, without any of the metaphysical speculations and revolting theories which sometimes are allowed to shock the understanding and reverse the effect of the Gospel representations. With this one instrument, the story of God's love to his sinful children, they have been the most successful, and we might almost say, the only successful missionaries among barbarous nations since the Apostles. And the effect is natural and intelligible. It is very reasonable that barbarians who have been in the habit of offering sacrifices to appease their angry deities, and who had never conceived of such affecting condescension as a monarch making overtures of peace to his rebellious subjects, should have their attention singularly awakened, and their hearts melted by this idea of divine clemency.

But we do injustice to divine clemency by overlooking its wide and various display. It is not evinced in the death of Christ alone, though that is the most illustrious exhibition of a generous disposition on the part of our Heavenly Father. The whole economy of Providence, even its severities, have for their object our reconciliation in penitence and love to that gracious wisdom which chastens in mercy. The calamities of life draw our thoughts to Heaven. They are all meant for reconcilers to God. They may be the fruit and punishment of our own misdoings, and yet, under the operation of the moral constitution so skilfully wrought in us, their natural tendency for the most part is to make our peace with God. Who is it that looks to him with tranquil complacency and tried trust? Who is it has acknowledged the supremacy of his will, and feels that no other will should have precedence of it? It is not so likely to be the prosperous and gay as the humble spirit bowed down by the trials of life to acquiescence in whatever may be decreed on high. Here then is forgiving love even in what seem the punishments our sins have drawn down upon ourselves. They reconcile to Him in whose friendship alone enduring peace is to be found.

In addition to the general lesson of love to God, which we cannot help drawing from this doctrine if we suffer it to take possession of our thoughts, we should specially learn from it the tone and tenor of that ready forgiveness due from us, as children of God the Reconciler, to our fellow men. If God so loved us, we ought also to love one another. He through whom God's forgiving love has striven so persuasively to reconcile us to himself, has more forcibly enjoined this duty than any other which characterizes his religion. We must forgive not seven times, but seventy times seven; that is, we must be constantly ready to manifest a forgiving temper. We must not stake our Christianity on a willingness to be reconciled, but we must put ourselves to trouble to reconcile those who have injured us. We must not stand proudly apart waiting for advances, for acknowledgments of the wrong, and offers of amendment; we are bound, as the reconciled subjects of divine compassion, to seek out the offender, and save him if we can, from the miseries of his own angry mind. When the father of the prodigal son perceived him yet a great way off, that is, as soon as he saw him—for before that he did not know where to find him to shower pardon and benefits on him—his heart was all full of pity, and he ran to meet him with as much alacrity as if his child had been always obedient. This is the conduct of the Heavenly Father to his ungrateful children. And the principle of his conduct is declared in the parable, that it might be adopted as the rule of our social intercourse. We pray that we may be forgiven as we forgive. As we are forgiven then, let us forgive—with the same freeness—from the heart—and with the same gentle pains-taking to reconcile the brother whom we forgive.

H. G. E.

For the Register.

REV. TIMOTHY HARRINGTON, OF LANCASTER.

The remarks in last week's Register, upon the character of this venerable Divine, remind me of a purpose formed some time since of challenging the aspersions which have been cast upon his memory. The reminiscences of his time are always of interest, and in his case there is something due I think to historical justice.

Rev. Mr. Stebbins in his very valuable historical discourse delivered at Leominster, Sept. 24, 1843, pays an eloquent and well merited tribute to the character of Rev. John Rogers, the first minister in that town, and the first martyr in New England, to a liberal theology. Mr. Rogers became an Arminian and Anti-Trinitarian, his people were dissatisfied, and in 1757, a Council was called, which condemned his opinions as heretical. On this Council was Mr. Harrington, and in reference to him, Mr. Stebbins holds the following language:

"Mr. Harrington, of Lancaster, was on the Council, and signed his name to a paper declaring doctrines to be 'subversive of the gospel,' which he himself believed. There is no excuse—no palliation. How weak and puny wordly wisdom seems after a century. Who would not rather be honest, manly, frank John Rogers, even though he might not have had all needful prudence, than temporizing, undecided, unmanly Timothy Harrington? Who would not rather have it said of him that he was persecuted for righteousness' sake, than that he sold his birthright for the pottage of his salary? History must be inexorable. He who attempts to screen himself from the charge of heresy by pouring out the vials of wrath upon another, no more guilty than himself, must not escape the penalty which history has in store for the unfaithful, the vacillating, and the hypocritical." (Discourse, Note on p. 87.)

There are persons still living in Lancaster—the saints of a former generation—who were members of Mr. Harrington's Church, and on whose minds and characters his life and ministry have left a beautiful impression, which half a century has done nothing to wear away. Dr. Thayer, his colleague through four years of his ministry and bearing his resemblance in all the adorning graces of the Christian and the scholar, said of him twenty years after his death, "while classical learning shall be viewed an honorable attainment; while charity and the general practice of the Ministerial and Christian virtues shall enhance personal worth, or be esteemed an ornament to society and the Church, the name of Harrington will be in precious remembrance."

Not quite understanding how a man's character could be so deeply sullied with the vice of insincerity, while his memory remained so fragrant in the affections of the good, the writer of this article endeavored to ascertain the ground of the charges contained in Mr. Stebbins' discourse. The sole authority there cited is the history of Lancaster, by Mr. Willard, who says in a note on p. 70, that the conduct of Mr. Harrington "was not decided and manly—that he displeased many at the time by the temporising course he adopted—that he voted for the dismission of Mr. Rogers,—a theologian of the same persuasion." I therefore addressed a note to Mr. Willard, asking him for the authority of these statements. He said, in reply, that he had forgotten from what source he derived them, and as he could not give any authority, he calls these statements those of his "unfortunate note." That he had some authority no one will doubt, who knows his candor and habits of accuracy and research, and from the nature of the case, it must have been, as he intimates himself, a distant and somewhat vague tradition.

I have never seen any other authority for these charges, unless it be a paragraph in Dr. Bancroft's half century sermon, preached in 1836. In this he says "the particular acquaintances of Mr. Harrington *entertained the persuasion* that he did not favor the peculiarities of Calvinism" at the time of the Leominster Council.* He does not give any authority, but I presume it is the same as that of Mr. Stebbins', the "unfortunate note" of Mr. Willard.

Now I would suggest, that such statements as these not only are not "inexorable" history, but what history inexorably disclaims and rejects from her pages. Whoever has attempted to follow up a floating tradition of this nature, separated nearly a whole century from the facts it refers to, will have found in most cases that it is separated at a corresponding distance from the truth. More especially is this so, when it refers to matters so intangible as the precise shade of a man's theology, and the precise point of time when his opinions changed—things which a man's contemporaries themselves are not fit to judge of, except upon his own explicit declarations. And I cannot think it fair, on such shadows as these, to rest charges of so grievous a nature and disturb the slumbers of a good man's grave.

But not only is there *no* evidence that Mr. Harrington was an Arminian *at the time of the Leominster Council*, but there is presumptive evidence that he was a Trinitarian and a Calvinist. He was settled at Lancaster in 1748, being then but thirty-two years of age. The Church at that time was decidedly Calvinistic, and Mr. H. had just closed a brief ministry over a Calvinistic Church in Swansey, N. H., who parted from him with great regret, and recommended him warmly to the Church in Lancaster. It happens moreover that there is still extant a sermon of his, preached in 1753, in which sentiments are expressed, showing clearly that he was then a Trinitarian. Now the Leominster Council was held only four years after this, viz., in 1757. What right have we to say, in the absence of everything that can be dignified with the name of evidence, that in this brief interval, the opinions of a man not much given to speculation, underwent a rapid and total revolution!

After this period, through the mellowing influence of time and his own ever-enlarging charity, his theology softened into a milder and lovelier form, and in the latter period of his ministry, he was well known as an "Arminian." Tradition, always at fault in such matters, regardless of the laws of historical perspective, and seeing everything in the distance projected confusedly upon the same ground, gives us only the two facts that he was an Arminian, and that he voted against Arminianism in the Leominster Council—as if it were not of some consequence to know which of these facts ante-dates the other.

But further still, and more important than all, it seems to have escaped notice altogether, that Mr. Harrington might have been an Arminian, while at the same time his opinions might have stood in direct antagonism to those of Mr. Rogers in every specification of the Council, except, perhaps, upon the general merits of the Assembly's Catechism. The distinguishing feature of the Arminianism which prevailed a century ago, was a belief in the pure grace of God, and the free agency of man, in opposition to Calvin's doctrine of arbitrary decrees. The Arminians of those days were almost uniformly Trinitarians, and many of them believers in kindred doctrines—vicarious atonement, original sin, and supernatural regeneration. All these Mr. Rogers rejected, being far in advance not only of the orthodoxy, but also of the liberal thinkers of his own times. Mr. Harrington died in 1795, and my impression is, that he was a Trinitarian to the last. I would not state this as "inexorable history," but I should infer it from the idea of his theology wrought into the minds of his hearers, a few of whom are still living to honor and bless his memory.

Mr. Harrington was a man of great prudence and caution, and I will not say that he did not some times compromise too much in order to preserve unbroken the charities and urbanities of social life. During the stormy times of the Revolution he was strongly suspected of being a "Tory." He was undoubtedly opposed to the war, because hethought its object was unattainable and that it would bring ruin upon the Colonies. It is related by those who have sat under his preaching, that before these troubles began he was accustomed like all good subjects to pray for the health of "our excellent king George." After the war commenced he so far forgot himself one Sabbath in his devotions that he fell into his old form, and king George came in once more for a blessing; but recollecting himself, he added immediately, "*O Lord, I mean George Washington.*" But though bland and amiable in his manners, and gentle in his affections, he still showed, when occasion required it, that his character was not without its composition of flint and steel. In 1777, when political excitement was at its height, a list of proscribed persons was posted up in town meeting, as being "internal enemies to the State." On motion of some one who cherished enmity towards Mr. Harrington, his name was added to the list. After the motion prevailed, the old man, for such he now was, rose up—his hairs touched with silver, and his benignant features kindling into a glow of honest indignation, and baring his bosom before his people, he exclaimed, "Strike, strike here with your daggers! I am a true friend to my country." (See Mr. Willard's History, p. 54.

Such was Timothy Harrington, one of the most pure and gentle-hearted among New England pastors of a former century. As a scholar his attainments were remarkable for his age, and as a Christian his affections were catholic and warm. The tie that bound him to his people, lived through the changes of nearly fifty years, and the kindliest charities clustered around it to his death. He had his failings, and perhaps he sometimes yielded too much for the sake of peace; but in forming an opinion of the character of so good a man, I would adopt the excellent maxim of Quintilian. "We ought to be modest and circumspect in passing a judgment on such men, lest, as it happens to the generality of censurers, we be found at last to condemn what we do not understand." E. H. S.

*Sermon p. 12. Dr. Bancroft is certainly mistaken in saying that Mr. Rogers was expelled from the pulpit for preaching "pointedly against the Calvinistic doctrine of election." (Note on p. 34.) No such charge was brought against him in the Council. His heresies consisted in denying the three doctrines of "the Godhead and Divinity of Jesus Christ," "original sin," and "regeneration." It was his "Socinianism"—not his "Arminianism"—that the Council condemned. Such is the error of trusting to general tradition in such matters, and not the records themselves.

For the Register.

REMINISCENCES OF DR. JOHN CLARKE OF BOSTON, AND OF HIS TIMES.—NO. 3.

The short term, which was allotted to the life and ministry of this exemplary Divine, left him less opportunity for scientific or literary pursuits, than might perhaps have been found by others, not equally devoted to the appropriate duties of their calling. He had a decided taste for letters and all liberal studies, to which he gave what of his leisure he could command; he was a hard student, and numbered with the accomplished scholars of his day. But Theology was his favorite study. The pulpit was the chosen field of his labors; his ministry was at once his honor and his delight, and having consecrated himself to its lofty purposes, "the winning of souls to heaven," he suffered no pursuits however engaging to divert him from his higher employment, or to consume the time which as a faithful pastor he justly thought due to the flock. In this respect no less than in others Dr. Clarke has bequeathed an example worthy to be imitated especially by those of us who may not be conscious of equal gifts, or may not aspire to like fame. Amidst all the attractions of polished society, which with him were many, and the enticements of literature which he well understood, he gave his best hours and endeavors to the ministry of his choice; and never forgot, as the manner of some is, that according to the significant term of the apostle, he had been "*separated*" unto the gospel of God.

With these views of professional obligation, and a life closed before it had reached its meridian, his printed works were not numerous. Four occasional sermons, one at the interment of the Rev. Dr. Samuel Cooper in 1783; one at the funeral of his colleague, Dr. Chauncy in 1787; another on the character of his parishioner and cherished friend, "the beloved Physician" as he was termed, Dr. Nathaniel W. Appleton in 1795; and fourthly a discourse before "the Humane Society of Massachusetts," delivered two years previously;—together with his Treatise in answer to the question, "why are you a Christian?" and his "Letters to a Student at the University of Cambridge," include all that were published before his death. The two volumes of sermons, to which we have already adverted, were posthumous.

"The Letters to a Student" were addressed to his own cousin, John Pickering, while a pupil of Harvard University. They abound with the wisest counsel, administered with a paternal kindness, in a correct and attractive style; and have been justly represented* as among the early and efficient helps enjoyed by that favored youth to the formation of character, and to the acquisition of such varied attainments in art, in literature, and in morals, as gave to Mr. Pickering an honored place with the scholars, philosophers, and good men of his time.

The answer to the question "Why are you a Christian" obtained no little celebrity at its first appearance, and within a few months had passed through three editions in America and four in England. Of this work, the Rev. Dr. Willard, then President of Harvard University, who preached to the bereaved congregation on the Sunday following the funeral of their minister, says, "it is perhaps as valuable a piece as has been written on the subject within the same compass. By its conciseness it is well adapted to being dispersed, and by its perspicuity and pertinence happily calculated to convince and reform." He adds, that he had received a letter from a respectable divine in Great Britain, Dr. Toulmin then of Taunton, who had himself carried two editions of it through the press, in which he spoke of it in terms of high approbation, and as eminently calculated to be useful. We know not what other editions of it may have been published; but we have before us a very neat one printed within this present year, at the expense of a gentleman of Cambridge, interested in Sunday Schools, and intended exclusively for charitable distribution.

Shortly after the date of these publications, and within only a year or two of his death, Mr. Clarke received a degree of Doctor of Divinity from the University of Edinburgh. His colleague, Dr. Chauncy, received one from the same University in 1742, when he was but thirty-seven, an age much earlier than that at which this sort of earthly glory was usually conferred. Several of the most distinguished of the clergy of Boston at that time, received their doctorates from Scotland, of whom were the Eliots, father and son, Drs. Thacher, Howard and Lothrop. It has been a subject of enquiry with those curious in such matters, whence it came, that a foreign University, and not their own "Alma Mater," should have been the source of their academic honors. We have some curious facts in relation to this subject, which may answer the inquiry, but which we must reserve for a separate article. In reference to the doctorate of Mr. Clarke, there is one slight incident, perhaps too unimportant here to be registered. The writer of these notices, then in his earliest boyhood, but a fervent admirer of his minister, and taking a lively interest in whatever concerned his fame, distinctly remembers the *added* satisfaction, with which he heard him preach on the first Sunday after it was known that he had become a Doctor. The day was stormy, and there were few present to share his delight. But he must suffer it to pass as a token not to be mistaken of his childish conceptions at that tender age, that he really thought, and on returning from church with some earnestness insisted, even against a *paternal* dissentient, that Dr. Clarke exceeded himself and never preached so well. Thus fresh, even to "greenness," were his young ideas as to the efficacy of a Doctorate to help to good preaching.

But perhaps we are extending this article beyond its just limits. The influence of such a character and ministry, as we have described, so exemplary and faithful, could not fail to exert the happiest influences on the great interests of morals and of undefiled religion. Dr. Clarke was also much devoted to the cause of general education, to the Public Schools in this city, to the University at Cambridge, of which he was a faithful Overseer, to the charitable institutions of the day, of most of which—much fewer however in number than at the present—he was an efficient member, and to all the interests of humanity at large.

In his Theological views he was the decided, earnest advocate of liberal, uncorrupt Christianity; Unitarian and anti-Calvinistic. Whether with his learned colleague he adopted Arian views, which with Dr. Chauncy were understood to be of the highest form, this writer was then too young to understand, and has now no means to ascertain. The topics of controverted Theology were not at that period much discussed. There was an entire friendliness and freedom of fellowship in the intercourse of the whole Boston clergy—Congregationalists and Baptists sometimes exchanging pulpits; and in churches of various denominations little was heard of the distinctions, which have since been so much insisted on, to the dividing of Christians and the sacrifice of Christian charity. But amidst all this courtesy and mutual respect, which we would gladly see restored, no friend or hearer of Dr. Clarke was ever left to doubt of the thoroughly liberal, and, in the highest sense of that much abused term, the evangelical character of his faith.

That theological controversy did not, at tha time, engage attention, was owing in part to the perplexed condition of the country, in its struggles for independence, wholly engrossing the public mind; and afterwards to the deplorable effects of the French Revolution, fruitful of anarchy and infidelity, involving the united efforts of all friends of order, religion, and humanity, to resist them. The clergy saw that there was something else and higher for them to do than to feed their people with disputations and dogmas. They had the wisdom to perceive, that there was a common enemy whom they were all alike bound to resist; and they who will peruse the printed sermons of the time, whether of the orthodox or the liberal school, † will be surprised, without this explanation, to find how little is ur ged of disputed theology, and how much and with what earnestness against the sin and mischief of infidelity; against "the evil heart of unbelief" tempting to depart from the living God. And it was because the liberal clergy of the day "discerned the times" and supplied the want; because they defended the common "precious faith" against its enemies, rather than their own peculiar views of it against their brethren of other views, preferring the greater duty to the less; because, moreover, they would not break the law of christian courtesy, when they exchanged with brethren differing from themselves, by assailing the doctrines taught in such pulpits; because, in short, they were christian gentlemen and practised upon the great "law of love"—they have been charged, once and again, with concealment of their opinions. No one has been more frequently assailed in this connexion than Dr. Clarke himself. No one, as we have seen, was more clear and decisive in the expression of his opinions. The charge itself, whether against him or his contemporaries, has been so fully refuted, that it would be a violation of self-respect to return to it again. The two solitary exceptions, which have recently been noticed in the Register, belonged to another region, to an earlier period, and to different men. They were severely condemned at the time by the brethren and friends of the individuals themselves; and but for the faithful and impartial censures of writers of the liberal party since, they would scarcely at this day have been known.‡ They are, therefore, precisely such exceptions as establish the rule. No others, as we believe, could be added; and to insist upon such for the purpose of reviving or justifying a groundless charge, would be poor evidence either of the generosity or honesty of any who should permit themselves to resort to such "devices."

But we turn with pleasure to a far more agreeable subject. Since we have been gathering up these familiar notices of an honored name, we have met with not a few in advancing life, who have told us that they fully share with us in our recollections, and in love and veneration for his memory. Some who were in the vigor of youth or opening manhood, others who like ourselves were but children, distinctly recal his words and his looks, the fruit they gathered from his lips, and the savor of his holy and useful life.—It is now more than half a century, since from the very pulpit of instruction he was taken from their view. What an evidence do such remembrances afford, that "the righteous never die," that "the memorial of virtue is immortal. When it is present, men take example of it, and when it is gone they desire it." To adopt the allusion of President Willard, in his Funeral Discourse, to the texts on which Dr. Clarke had been preaching on the morning and afternoon of the day of his death: We consider him as one who had been sealed with the Holy Spirit of promise; and that he has ascended to that Holy One, who inhabiteth the praises of Israel. F. P.

*See the instructive and eloquent eulogy on Mr. Pickering, delivered before the American Academy of Arts and Sciences, Oct. 1846, by Hon. Judge White of Salem.

†See President Dwight's Sermons; Dr. Lathrop's of West Springfield; Dr. Belknap's of Boston, and others.

‡See Dr. Bancroft's *half-century discourse*, and Rev. Mr. Stebbin's History of Leominster.

[The subject of the following communication has been recently under consideration, but we do not know that our definite decision has been reached. We hope our correspondent's remarks will quicken that decision in favor of some such course as he proposes.]

For the Register.

LECTURES BY UNITARIAN CLERGYMEN.

MR. EDITOR. I noticed in a late number of the London Inquirer an advertisement of a course of lectures to be delivered in that city by unitarian clergymen, the subjects, and the preachers names, being announced beforehand. Will you do the favor to insert it, and at the same time allow me to suggest the expediency, in fact, the urgent importance of providing for the delivery of a similar course in this city during the winter. I can hardly conceive of a better selection of subjects than the list affords—unfolding more of the pure, practical, beneficent spirit of the gospel—and I have in my own mind appropriated each one of them to certain of our preachers, presuming they would not decline so important a service. The advertisement is as follows:

Nov. 5.—Rev. E. TAGART, F.S.A. The Character of Christ a Pledge of the Mercy and Goodness of God.
12.—Rev. JOHN HARRISON, Ph.D. All things work together for good to those who love God.
19.—Rev. EDMUND KELL, M.A. (*of the Isle of Wight*). Duty of Overcoming Evil with Good.
26.—Rev. THOMAS MADGE. Christ a divinely authorized Teacher.
Dec. 3.—Rev. B. MARDON, M.A. Men cannot serve God and Mammon.
10.—Rev. THOMAS SADLER, Ph.D. The Christian View of the World's great Troubles.
17.—Rev. JOSEPH HUTTON, LL.D. Divine Aid promised to all that ask for it in Sincerity.
24.—Rev. THOMAS CROMWELL, Ph.D. The Fruit of the Spirit is Love, Joy, Peace, &c.
31.—Rev. JOHN OMER SQUIER. The Development of the spiritual Principle in Man a Motive to Union among Christians.

I would propose to add to the series one more on the reciprocal obligations of the rich and the poor—this lecture to conclude with the taking up of a collection in aid of the Ministry at large or the Fraternity of churches. There are three other subjects which might follow, having a somewhat different bearing, and I would thus state them: 1st. A belief in miracles essential to the christian faith and the christian name:—2d, Harmony of the Mosaic account of the creation with present scientific phenomena:—3d, Evidence of the truth of the Scriptures as afforded by the Holy Land. These last two subjects can be treated only briefly in a single discourse; but by judicious treatment of them, much light could be thrown into the minds of many who have no time for extended reading.

I will only add that to carry the plan into execution, I will pledge a liberal sum towards paying the expenses that may arise; and I cannot doubt that others will come forward and do their part in so good a work. I hope to hear from some of your correspondents on the subject.

ANCIENT JERUSALEM. A beautiful picture of Ancient Jerusalem, from a sketch taken by a London artist of the celebrated Brunetti Model, is this day published by N. Southard the present proprietor of the model, and may be had at No. 5 Cornhill. It will be a very appropriate and beautiful New-Years present.

MR. MACAULAY has been elected Lord-Rector of Glasgow University.

NEW PUBLICATIONS.

The Boston Almanac for the year 1849. By S. N. Dickinson, Boston; Published by B. B. Mussey & Co., and Thomas Groom.—No. 14. vol. 5.—pp. 316.

Mr. D. remarks in the Preface, "It will give us pleasure to learn that we have this time made an acceptable book." He has indeed made a most acceptable and useful book. But the very day we received a copy of it, (Saturday last) and ere he could receive the gratifying acknowledgements of his friends, he departed forever from the scene of his earthly labors, at the age of forty seven. He only lived to complete this last work. He died of consumption, the origin and progress and causes of which, along with considerable autobiography of a very interesting nature, he gives in an article entitled "A Winter in Florida," in the present No. of his Almanac.—This alone (independently of the New Map, the Public Schools—of each of which is an excellent engraving—and the Weather Record,) is worth the price of the Almanac. Let especially every young man of business read it.

Mr. Dickinson's name will be imperishably associated with those of distinguished citizens of Boston, for the energy and perseverance, and skill and success, with which he has carried the art of printing to higher perfection, for his unimpeachable integrity; for his endeavors to live and labor so as best to promote the benefit and pleasure of his fellow citizens.

Sermon preached at the church in Brattle Square, on the Sunday after the Interment of William Lawrence, Esq. October 22, 1848. By S. K. Lothrop, Pastor of the Church. Boston: James Munroe & Co.—1848.—pp. 21.

This discourse, though from the remark on title page,—"printed not published,"—we suppose not intended for the public eye, or public criticism, is of a character which will interest and impress other readers besides the personal friends of the deceased. Mr. Lothrop, taking his text from Prov. x. 7—"The Memory of the just is blessed"—commences with touching remarks on the consolation and joy it gives us to remember friends, and keep their image distinct and clear in our hearts. He then proceeds to describe the *just* man, whose attributes he denotes to be Integrity, Benevolence, Piety—and closes with a warm tribute to the memory and virtues of Mr. Lawrence.

The Eclectic Magazine of Foreign Literature. W. H. Bidwell, Editor and Proprietor. January. New York, 120 Nassau street.

For particulars respecting this work, we refer our readers to the advertisement in this week's Register. It now enters on the sixteenth year of its publication, and during much of this time we have had the opportunity of perusing it, and can testify to the excellent judgement and ability manifested in conducting it. The design of the editor is to afford a comprehensive survey of the Journalism of the Old World—and this he very faithfully and satisfactorily accomplishes.—The work is printed with large type and good paper, and an engraved plate from the hand of Sartain embellishes each number. The engraving for January is a very fine one of "A Literary Party at Sir Joshua Reynolds."

University Sermons. Sermons delivered in the Chapel of Brown University. By Francis Wayland, President of the University. Boston: Gould, Kendall & Lincoln, 1849.—12 mo.—pp. 328.

These sermons of Dr. Wayland are on the following subjects;—Atheism, The Moral Character of Man, Fall of Man, Justification by Works Impossible, Preparation for the Advent of the Messiah, Work of the Messiah, Justification by Faith, A Day in the Life of Jesus of Nazareth, Fall of Peter, The Church, Unity of the Church, Duty of Obedience to the Civil Magistrate, Recent Revolutions in Europe.

Dr. Wayland's other works have been chiefly ethical; this, it will be seen, is chiefly doctrinal, presented in the form of what is usually called moderate Calvinism. As sermons, with exception of the last of them, they will probably not be considered as among the best productions of Dr. Wayland. Certainly they will not rank in the order of literature, as his other works in the class of ethics. Nor have they a particular *relation* to the place where they were delivered, or to the audience—as we expected to find. Yet the clearness, in method, in impressive and affectionate address, in catholicity of feeling, they are unworthy of the President of Brown University; while some of them are of the wisdom and comprehensive power of thought, which few have shown in a more distinguished manner than in those subjects upon which his mind has been brought strongly to bear.

We hope in some future article to present his views on justification, not for controversy, but for comparison.

The Ducks and the Frogs, a Tale of the Bogs. By Fanny Fire Fly. With engravings by Hartwell from Designs by Billings. Boston: William D. Ticknor & Co., 1849.

An amusing and instructing Tale for youth.

Christianity in History. A Discourse addressed to the Alumni of Yale College, in their annual meeting; August 16, 1848. By Leonard Bacon, Class of 1820.—New Haven.—pp. 31.

Dr. Bacon precedes the discussion of his subject with some very touching reminiscences, and in defining History as "the record of the acts of causes," unfolds his particular theme, and illustrates Christianity as one element in great combinations of those forces which determine the destinies of nations and the destinies of humanity." It is an address worthy of the high reputation of the orator, and of the occasion.

Mirror of Nature. A Book of Instruction and Entertainment, translated from the German of G. H. Schubert, by William H. Furness, Philadelphia; Thomas, Cowperthwait & Co.—1849. 12 mo. pp. 496.

The names of the author and translator of this work, will be sufficient to awaken attention to it, and few will glance at the table of Contents, and over the pages of the book, who will not come to the resolution to possess it. The translator correctly observes that a friendly and religious spirit breathes from its pages; that they will elevate the reader's apprehensions of the infinite wisdom; and he dedicates his translation to all young inquirers in whom the appetite to know is awakened.

We opened to the biographical account of Valentine Jameray Duval, pp 63—108, in which we became so deeply interested that we could not lay it down until we had completed it.

Beauties of Sacred Literature. Illustrated by eight steel engravings. Edited by Thomas Wyatt, A. M. Author of "the Sacred Tableaux," etc. etc. Boston and Cambridge: James Munroe & Co.—8vo,—pp. 220.

Another splendid Gift Book, the contributors to which are of various religious persuasions: among the clergymen, Drs. Frothingham, Vanardale, Furness, Cox, Flint, Alexander, and Messrs. Calhoun, and Holland. To these are added the names of Bryant, T. Bigelow Esq., Mrs. Sigourney, &c. Many of the theological writers express their distinctive doctrinal views, but we are not offended at this; for the greatest diversities of opinion may be frankly expressed, with charity. In reading matter, and embellishments, and general style of execution, the editor and publishers have produced an attractive and valuable book, which will be a successful candidate for public favor amid the various excellent and beautiful Gift Books of the Season.

School Dialogues; being a Collection of Exercises particularly designed for the Use of Schools. By Charles Northend, A. M. Author of American Speaker, Common School Book-Keeping, and Young Composer. Boston; W. J. Reynolds & Co.—1848 12 mo. pp. 252.

We might think it best to have reading exercises of the various kinds, all in one book. But we doubt not this volume will prove very entertaining and profitable to the young.

Poems by John G. Whittier. Illustrated by Billings. Boston: Benjamin B. Mussey & Co.—1849. 8 vo. pp. 384.

The publishers of Whittier's Poems have brought out a work which is an honor to American literature and American art; and in the necessarily heavy outlay attending its execution in the finished style here presented, they have exhibited not only the general spirit of enterprize for which their house is distinguished, but a just perception of the merits of their author, and a well founded confidence that his works would be appreciated by his countrymen, and desired to be possessed in a form above the common. A splendid Gift Book, its value and demand will not pass away with any one or all of the seasons of a particular year, but will be permanent. A rich acquisition to the poetical literature of the English language; an expression of some of the noblest sentiments of religion, humanity, and freedom, it will be sought and highly prized by the lover of genuine poetry, the philanthropist, the Christian citizen—not in his own country alone. We venture to predict that his volume will be welcomed in England also, and his name be placed high on the list of poets.

Whittier is a prophet-bard—occasionally, however, giving forth "scripture" which is not "by inspiration of God;" not always is he "moved by the holy spirit" when he speaks. Yet we know not the volume of poetry which contains more true and noble utterances.

Mr. Whittier, in his Proem, with the modesty attendant on true worth when allied to genius, claims only to have observed Nature's "common forms, with unanointed eyes," and lays his gifts on the shrine of Freedom. This very Proem proves that he has felicity as well as strength of genius. If there are rugged lines, they are no fruit of what he calls "the harshness of an untaught ear." They are rugged with his sense of human wrongs, and his vehement hatred of oppression in every shape; they are such as he describes in his ode to Pierpont—

"even thy song
Hath a rude martial tone, a blow in every thought."

The genius of Whittier finds delight among the traditions of New England, and he has moulded especially her aboriginal legends into beautiful forms of verse. He has gone among her mountains and vallies, and by her river banks, and enumerated names which, in years to come, will be received as classic, nay, read as classic in his pages. In the "Memorials" in the volume before us, in his Odes to Channing, to Lucy Hooper, to Daniel Wheeler, to the sister of Joseph Sturge, and, among his miscellaneous, his Stanzas to Follen, his Lines on seeing a picture of Raphael, and many other poems, reveal a spirit of great tenderness, sympathy, spirituality, magnanimity. We are not ashamed to say that he has often deeply moved us, sometimes to tears, sometimes with thoughts that lie too deep for tears, bringing the heavenly world very near us.

Selections from the Writings of James Kennard Jr, with a Sketch of his Life and Character.—Printed for private circulation.—Boston: William D. Ticknor & Co.—1849.—12 mo —pp. 307.

This is a memorial of a very remarkable young man, for whom the warmest admiration and affection were felt by all who knew him. Its preparation was entrusted to Rev. A. P. Peabody, who stood to the deceased in the relation of pastor and friend, most respected and beloved, and who has executed his task with the strictest observance of truthfulness, and yet in a manner that we think must fulfil the wishes of Mr. Kennard's warmest friends.

We appreciate the feelings of the family which caused to be printed on the title page, "Printed for private circulation." But a memoir of so great beauty and excellence, and of such a person, together with the selections from Mr. Kennard's admirable writings, ought to go beyond the circle of his personal friends, numerous though they are; and we very much mistake the tastes and wants of the community, if, with any knowledge of the nature and character of the work, its circulation shall be thus limited. A young man of quick apprehension and keen observation, buoyant, happy, gleesome; early smitten with most painful disease; becoming helpless and at last blind, but his joyous nature, aided by Christian faith, rising superior; growing in culture of the mind and in every grace; pure, free, couragous, zealous for the right, yet so gentle and childlike; possessing all the charms that win friendship and love, with nothing repulsive in him, but on the contrary making attractive those scenes of suffering which are often repulsive especially for youth to contemplate; from his sick chamber writing or dictating, in prose or verse, collected here in the volume before us, thoughts and words that have communicated pleasure and profit to thousands through the various Periodicals and Journals in which they have been printed and copied; surely such a person cannot be too widely known, his worth be too widely held up for quickening and for imitation. There is not a book within our knowledge which as a gift to the young, and especially to young men, would be better appreciated, or do more good in moulding them to vessels of honor, while the maturest and strongest Christian might receive help in doing and suffering God's will, have his faith strengthened by this "distinct foreshadowing or rather foreshining of immortality," and realize that

"The hill of Zion yields
A thousand sacred sweets,
Before we reach the heavenly fields,
Or walk the golden streets."

☞ We learn that Crosby & Nichols will publish early next week a select volume of Sermons by the late Dr. Brazer, of Salem.

Corrections. In last week's paper, in "Mission to the Jews," for "fulness of the Gospel" read, fulness of the Gentiles. In the notice of the "Fair" at the vestry of Mr. Huntington's Church, for "affording receipts," read, affording relief.

Champney's Panorama of the Rhine.—Our readers may feel assured that a visit to this production at the Horticultural Hall in School St., will afford them rich gratification.

Rev. Mr. Livermore and party, of this town, have arrived safely at Santa Cruz, West Indies, much improved in health and spirits. [N. H. Sentinel.

GENERAL INTELLIGENCE.

Present for Queen Victoria. There has been on exhibition, for several days past, at Little & Brown's bookstore, a copy of Webster's Quarto Dictionary, intended as a present to Her Majesty, Victoria, Queen of Great Britain. It is superbly bound in Turkey morocco antique, and the clasp and ornamental plates are of solid gold. The edges are gold, and on the front, the English and American flags are beautifully blended in elegant colors. On the edges of the top is a streamer, with the words "*E Pluribus Unum*," and on those at the bottom another, with the motto, "*Honi Soit Qui Mal y Pense.*" The publishers have addressed the following note to the Queen, to accompany the present:—

To Her Majesty,
the Queen of Great Britain and Ireland:

This copy of Webster's Quarto Dictionary is offered, by the American publishers, as a product of science and arts from the republic which is proud to call England her mother country.—May Your Majesty long live to rejoice in the loyal and grateful affection of millions who inhabit your extended empire, and may the message and offerings from England to America, and from America to England, be offerings of peace and of mutual good will. May these countries, which are united by a common language, be also one in the common purpose to make this language the bearer and the symbol of the civilization, the science, the freedom, and the christianity which they shall together diffuse throughout the earth.

George and Charles Merriam.
Springfield, Massachusetts, U. S. A., Dec., 1848

We are gratified to perceive that the news of Mr. Baker's death proves incorrect. It was very generally published in the religious newspapers. The following is from Mr. B's son:

A False Rumor Corrected. I notice in the last number of the "Presbyterian of the West," a rumor, quoted from a "Louisville paper," of the murder, by Indians, of the Rev Daniel Baker, a Presbyterian missionary in Western Texas, and of some twenty others at about the same time and place. What I have to say in reference to this rumor, is, that the part of it which concerns Mr. Baker is not true; for I received, but two days since, a letter from himself, dated at Columbia, in which he mentions his danger, his safe return to Victoria, and also the report which had then been circulated of his death.

By inserting the above contradiction of the one part of the report you will greatly oblige myself and I think also many others. The other part is unhappily but too true.

Very Respectfully, Yours,
DANIEL S. BAKER.

Princeton, N. J., Dec. 12.

Valuable Invention. We understand that the Rev. Charles Brooks, of Boston, has communicated to the American Academy of Arts and Sciences three plans—one by which the hours of time may be struck, at the same time, on every public bell of a city, and in every private dwelling; another, by which the alarm of fire may be given at the same moment, throughout the city, and the place of the fire indicated at each of the engine-houses simultaneously.—A third plan is one by which all the lamps in the streets may be lighted or extinguished together at any given moment. [Journal

Academy at Braintree. The New York Evangelist of last week, has the following correction of the report of its correspondent, respecting the Council at Braintree, which was noticed recently in the Register:—

A member of the Council who dismissed Mr. Tenney writes us that no such cause was assigned or alluded to at the time, and that the influence of the Principal has been entirely adverse to these irregularities.

Congressional.—*Chaplains* for both branches have been elected; the Rev. R. R. Gurley for the House, and the Rev. Mr. Slicer for the Senate.

Congressional Action on Freedom in the Territories. The subject is before the Senate in the form of a petition from New Mexico, in which inhabitants of that territory pray to be delievered from the introduction of Slavery; and in the House, a resolution offered by Mr. Root, of Ohio, instructing the Committee on Territories to bring in, without delay, bills for the government of each of the territories of New Mexico and California, excluding slavery therefrom. This resolution was agreed to by a vote 107 to 80. Among the negatives were nine from the free States.

The Tribune States that Mr. Cranston of R. I. voted against Mr. Root's resolution *because he will not recognize the conquered territory as belonging to the Union.*

Mr. Robinson's motion to consider the vote adopting the resolution of Mr. Root of Ohio, respecting slavery in California and New Mexico, was laid on the table. Yeas 106—nays 82.

Slavery in the District of Columbia. Mr. Palfrey, of this State, asked leave, in the House of Representatives on Wednesday, to introduce a bill to repeal all acts or parts of acts of Congress, establishing or maintaining Slavery or the Slave Trade in the District of Columbia. Objection having been made by Mr. Holmes, of South Carolina, the question on granting leave was taken by yeas and nays, and decided in the negative, by a vote of 81 to 69. Only 12 majority—and 20 Northern men voted with the majority, against granting leave to bring in a bill.

The House, when full, consists of 230 members. Only 150, it will be observed, voted upon this question.

Mr. Giddings asked leave to introduce a bill giving the people of the District of Columbia the privilege of expressing their sentiments upon the subject of slavery. It was read twice. Messrs. Jacob Thompson and Tompkins of Mississippi interrogated Mr. Giddings as to the interpretation of his bill. He said he meant to include blacks—he knew no difference in these matters. It was decided to lay the bill on the table, yeas 105, nays 77.

New Hampshire and Free Territories. The following resolution passed the New Hampshire House of Representatives on Thursday, by 151 to 28:—

Resolved, That while we abide steadfastly by the principles of the ordinance of 1787, we rest with hope and confidence upon the opinions of the eminent jurists and statesmen, representing all parties, who declare that slavery, as a mere local institution, cannot be transferred to territories now free, without that positive interference of Congress in its behalf, to which, as friends of universal freedom, we can never give our *countenance and consent.*

Charge to Rome.—Major Cass, son of General Cass, has been appointed by President Polk, Chargte to Rome.

FOREIGN INTELLIGENCE.

The Niagara arrived at this port, Saturday, Dec. 16, after a passage of 14 days. From England the news is quite favorable—trade improving, and the Cholera abating.

From Ireland the accounts are sad enough. A deep lower than any that has been reached, seems now yawning before her.

"The potatoe," says the European Times, has nearly disappeared from these doomed regions; the poor houses are crowded to overflowing, and, notwithstanding the extent to which out-door relief is administered, the poor in the mountainous and boggy districts are suffering all the horrors of famine. Starvation rages in the counties of Mayo, Cork, Sligo, Kerry, Clare, and Galway, to a fearful extent, and more or less in several other counties nearer to the metropolis."

In addition to famine are the horrors of murder, and devastation of property, and threats of vengeance. Father Mathew has commenced a second campaign against intemperance.

France. Probably the next steamer will bring the results of the French elections for President, in respect to which no new matter has transpired to make it any more clear whether Louis Napoleon or Gen. Cavaignac will succeed. The National Assembly are doubtless in favor of Cavaignac, and if the choice comes to them, he will be elected. But Louis may carry enough votes of the people An event in the Assembly recently, may give strength even to the popular vote for Cavaignac:

The debate in the National Assembly, on Saturday, on the subject of the conduct of General Cavaignac, during the days of June, has terminated in the complete triumph of the Chief of the Executive Power, and the confusion of his adversaries. The Assembly, on the motion of the venerable Dupont de l'Eure, by a mejority of 503 to 34, resolved, "that Gen. Cavaignac had deserved well of his country."

It is understood that in consequence of the triumphant vindication of Gen. Cavaignac, Lamartine will withdraw in his favor from the contest for the Presidency.

Italy. The topic of greatest interest is the affairs of the Pope. An insurrection broke out on the 15th ult. The excitement was increased by an article in the official Gazette, containing a bitter attack on the Chamber of Deputies. Count Rossi was assassinated as he stepped out of his carriage, by one of the mob, and towards evening groups of mingled soldiers and citizens, with lighted torches, were heard singing in chorus along the streets,—Blessed is the hand that stabbed the tyrant.

On the morning of the 16th, at half past ten, a gathering began in the great square del Popolo, and symptoms of a menacing character to any eye cognisant of Roman peculiarities were perceptible in the leading streets. The civic guards and troops of the line in fragmentary sections commingled with the people and the carabineers, whose uniform had hitherto been invariably arrayed against the populace, were now for the first time seen to fraternise with the mob. From the terrace of the Pincian-hill the spectator could count nearly 20,000 Romans in threatening groups, and mostly armed. Printed Papers were handed eagerly about, all having the same purport, and containing the following "Fundamental Points.—1. Promulgation and full adoption of Italian nationality. 2. Convocation of a constituent assembly and realization of the federal pact. 3. Realization of the vote for the war of independence given in the Chamber of Deputies. 4. Adoption in its integrity of the programme Mamiani 5th June. 5. Ministers who have public confidence—Mamiani, Sterbini, Cambello, Saliceti, Fusconi, Lunati, Sereni, Galletti."

[These were presented to the Pope, who said he would take them into consideration, but this answer was unsatisfactory.]

The crowd insisted on the deputation getting a personal audience with the Pope. In about a quarter of an hour Galletti, the ex-police minister, appeared on the balcony to acquaint the people that the Pope had positively declined adhesion to their request, and had stated that "he would not brook dictation." At two o'clock the position of the Pontiff began to grow critical. All the avenues of the Quirinal palace were blocked up by dense crowds, and as no preparation had been made for this unanticipated influx of visitors, there was but the usual small detachment of Swiss guards on duty. These men were known to be resolute, and had there been but a few more of them, the Monarch might have cut his way through the mob and gained Subiaco in the Appenines, whither it had often been a question of retiring from the rabble of Rome on previous outbreaks. As it was, one of the advanced sentinels having been seized and disarmed by the mob, the Swiss body-guard instantly flung back and barred the gates of the palace, presenting their muskets, in readiness to fire at once on the immense mass of multitude which beleaguered the Quirinal.

From the back streets, men emerged bearing aloft long ladders wherewith to scale the Pontifical abode; carts and wagons were dragged up and ranged within musket-shot of the windows to protect the assailants in their determined attack upon the palace; the cry was "to arms, to arms," and musketry began to bristle in the approaches from every direction; faggots were produced, and piled up against one of the condemned gates of the building, to which the mob was in the act of setting fire, when a brisk discharge of firelocks scattered the besiegers in that quarter. The multitude were confident that the Quirinal, if not taken by storm, must yield to progressive inroad. The drums were now beating throughout the city, and the disbanded groups of regular troops and carabineers, reinforcing the hostile display of assailants, and rendering it truly formidable. Random shots were aimed at the windows, and duly responded to; the outposts, one after another, being taken by the people, the garrison within being too scanty to man the out-works. The belfry of St Carlina, which commands the structure, was occupied. From behind the equestrian statues of Castor and Pollux, a group of sharp-shooters plied their rifles, and about four o'clock Monsignor Palma, private secretary to his Holiness, was killed by a bullet penetrating his forehead. A shot is also said to have entered the room where the Pope was.

Of the people and troops, twelve were wounded and none killed; two persons, however, have most dangerous wounds. It is not known whether any of the Swiss were killed. A truce having been proclaimed, another deputation claimed entrance and audience of the Pope, which the monarch ordered to be allowed. The deputation were bearers of the people's *ultimatum*, which was a reproduction of the five points before stated; and they now declared that they would allow his Holiness one hour to consider, after which, if not adopted, they announced their firm purpose to break into the Quirinal and put to death every inmate thereof, with the sole and single exception of his Holiness himself. Pius IX. no longer hesitated, but sent for Galletti, with whom he remained in conference from six till nearly seven, when a new Ministry was formally proclaimed to the people.

In the Deputies a proposition had been made to assure his Holiness of the fidelity of that Chamber; but when put to the vote it was rejected—a pretty clear proof that the deputies are not very anxious to fraternise with their Sovereign in his present critical situation.

The second edition of the London Chronicle of Dec. 2, contains a letter from Paris which embodies an extract of a letter from the Consul of France to the Minister of Foreign Affairs, written at Marseilles on the afternoon of Nov. 28th, saying that *the Pope left Rome secretly* at 5 o'clock on the morning of the 24th.

The second edition of the Daily News of that morning also announces the Pope's departure, and says that he left *in disguise*, and had arrived at Leata, to which place the steamer Semure had gone to meet his Holiness, who intended to go to France.

Rome remained tranquil and seemed indifferent to the Pope's departure. The chambers had passed a vote of confidence in the Ministry.

The Daily News also states that certain information had reached Paris to the effect that Ibrahim Pacha, King of Egypt, died on the 10th Nov. and had been succeeded by Abbas Pacha.

General Cavaignac had despatched a brigade of 3500 men from Marseilles for Civita Vicchia, with orders to protect the person of the Pope, and secure, if necessary, his retirement to France. By this proceeding Austria is effectually deprived of all pretence for invention.

☞ THE BRISTOL COUNTY BIBLE SOCIETY, will hold its Annual Meeting at Mansfield, in Rev. Mr. Blake's Meeting-House, on Wednesday, the 27th inst, at 9, A. M. Sermon, by Rev. Mr. Maltby, of Taunton, and Addresses by several other Gentlemen.
S. HOPKINS EMERY, Secretary.
Taunton, Dec. 23d, 1848.

☞ FREE TEMPERANCE AND CHRISTMAS JUBILEE. There will be a Cochituate Water Jubilee for children, (Cold Water Army), at 10 o'clock, in No. 2, Tremont Temple, on Monday, the 25th, when publications will be presented, songs sung and addresses made by G. W. Bungay, M. Grant and others. If good weather the *Army* will visit the Fountain after the Exercises.

☞ EVENING MEETING FOR ALL. In the Tremont Temple, 7 o'clock, addresses by Rev. E. Noyes, G. W. Bungay and others. Select Music appropriate to the occasion. The Cadets of Temperance, (pledge boys), will attend and the occasion be one of interest.

M. GRANT for Boston T. A. Society.
W. R. STACY for Cadets of Temperance.
J. H. ALLEN for Young Men's Society.
dec23

☞ NOTICE. All the *past pupils* of the undersigned, and all gentlemen, who have, at any time, been associated with him in the business of instruction, are affectionately invited to meet him at his residence, No. 12, Essex Street, on New-Year's evening, at 7 o'clock.
dec16 3tis G. F. THAYER.

☞ CARD. The Meadville Theological School would express their obligations to their friends, who so generously contributed two cases of clothing for the use of the Students. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.
Meadville, Dec. 8th, 1848. dec23

☞ NOTICE. A Meeting for the consideration of the wants and interests of our Churches at the present time, and for the promotion of the spiritual purposes of our religion will be held at the Federal Street Meeting-House on Sunday evening next at half past six o'clock.
Addresses will be made by several Gentlemen of the Clergy and Laity. A general attendance from all our religious Societies is earnestly solicited, and all persons interested are invited to attend. dec23

☞ CHRISTMAS. There will be a religious service on Christmas Day at the Church of the Saviour in Bedford street, commencing at 11 o'clock.
dec23

☞ THE ANNUAL MEETING OF THE TEMPORARY HOME FOR THE DESTITUTE, will be held at the Home, No. 26 Albany st, on Tuesday evening, Dec. 26ht, at half past seven o'clock. The subscribers to the Institution are invited to be present and to take part in the proceedings.
dec23 WM. F. CHANNING, Secretary.

☞ THE AMERICAN UNITARIAN ASSOCIATION, are greatly in want of the following tracts—one, fifty-nine, one hundred and fifty-two, one hundred and sixty-two, and one hundred and ninety-six. Any friend, possessing these numbers, will confer a favor by returning them to 111 Washington st. dec23

☞ INDIANA STREET CHURCH. Christmas Eve. Rev. N. A. Hall, of Dorchester, will preach in this Church next Sunday evening, Dec. 24. Services to commence at 7 o'clock.

☞ A contribution will be taken in aid of the Church. dec23

MARRIAGES.

In this city, 14th inst, by Rev Dr Lowell, Robert Steele, Esq., to Miss Mehitable H. Wilson, daughter of the late James Wilson.

In Roxbury, 14th inst, by Rev Dr Putnam, George Weld, Esq., to Miss Mary E. Read.

In Waltham, Mr Charles H. Shepard of Manchester, N. H., to Miss Louisa H. Gove of W.

In Abington, Mr Warren S. Frost of West Cambridge to Miss Mary S. Thaxter of A.

In Bridgewater, 4th inst, by Rev Mr Bradford, Mr Benjamin F. Ames of Kingston, to Miss Emeline J. Fobes of B.

In Salem, 10th inst, Mr Daniel S. Goodwin to Miss Charlotte P. Clark.

6th inst, by Rev Dr Flint, Mr Luke Brooks, 3d, to Miss Hannah B. Kilby.

14th inst, Mr William Batchelder of Beverly to Miss Mary Ann Smith of that city.

In Milford, 7th inst, by Rev George W. Stacy, Mr William Wheelock to Miss Eliza Ann, only daughter of Phinehas Hubbard, both of Hopkinton, Mass.

In Plymouth, 12th inst, by Rev Dr Kendall, Mr Samuel Talbot, Jr., of this city, to Miss Martha Jane, daughter of Mr Bradford Barnes, Jr., of P.

In Providence, R. I., 18th inst, by Rev Mr Osgood, Lewis T. Hodges to Mary Alice, daughter of N. T. Morse, Esq., all of that city.

In New Orleans, 4th inst, by Rev Theodore Clapp, M. G. Davis, of the New Orleans Delta, to Charlotte, only daughter of Olive and Mary Bronson, of Hartford, Ct.

DEATHS.

In this city, 11th inst, of scarlet fever, Frederick Wales, son of George W. and Ann Appleton, 2 yrs 4 mos.

In South Boston, 16th inst, of consumption, Miss Sarah Duncan Harris, 17 yrs, daughter of John A. and Harriett M. Harris.

In Roxbury, 16th inst, of consumption, Samuel N. Dickinson, Esq., 47. His name will long live as one of the most enterprising and efficient conductors and improvers of the art of printing. He was a man of the strictest probity of character, and of indomitable energy, industry and perseverance, in his chosen and favorite pursuit. [Traveller.

In Central Falls, at the house of her father, Mrs Elizabeth R. Thatcher, wife of Rev J. C. Thatcher of Mattapoisett, Mass., and daughter of the Rev Charles Hyde, 23.

In Providence, R. I., 10th inst, Mrs Betsey Mason, widow of the late Oliver Mason, in the 84th year of her age.

DR. BRAZER'S SERMONS. CROSBY & NICHOLS, will publish early next week, a volume of Discourses by the late John Brazer, D. D.
dec23 1is2os 111 Washington st.

MY TEACHER'S NEW YEAR'S PRESENT, 1849.

JUST published, by BENJ. H. GREENE, 124 Washington st. "My Teacher's New Year's Present," for 1849, by Rev. F. T. Gray.
Also,—Memoir and Sermons of W. B. O. Peabody, D. D. 3t dec23

ESSAYS AND SKETCHES. Essays and Sketches by Caroline W. Healey Dall, will be published in a few days by S. G. SIMPKINS, 134 Washington street. 3t

CONTENTS OF NO. 241 LIVING AGE.—Price 12½ cents.
1. The State of Europe—Edinburgh Review.
2. Blowing Part—Chambers' Journal.
3. Crape Shawls—Scientific American.
4. Quebec—Sharps' Magazine.
5. American Genius in England—Hunts' Merchants' Mag.
6. Good in Everything—Spectator.
7. Liebig on the Vital Forces—Chambers' Journal.
8. Poems, by O. W. Holmes—New York Albion.
9. European Correspondence—Of the Living Age. With shorter Articles, Scraps, &c.

Published once a Week at $6 a Year—by E. LITTEL & CO., corner of Tremont and Bromfield streets.
dec23 1t

SOMETHING NEW FOR CHRISTMAS AND THE NEW YEAR,
BY REV. THOMAS HILL.

A NEAT and simple form of the well known Chinese Puzzle, but better adapted to the taste of Children, with whom it must become a favorite amusement.
The above is highly recommended by Prof. Pierce of Cambridge, and Thomas Sherwin, Esq.
Published by CROSBY & NICHOLS,
dec23 1is2os 111 Washington st.

NEW BOOKS. Sermons by the late Wm. B. O. Peabody, D. D., with a Memoir by his brother, 1 vol.
The Mirror of Nature, translated from the German, by Rev. Dr. Furness.
Journal of the Pilgrims at Plymouth, in 1620, edited by Rev. Dr. Cheever.
Merry Mount,—a Romance of the Massachusetts Colony.
The Story of Little John, translated from the French.
Essays, by E. P. Whipple, 2 vols.
Just received by CROSBY & NICHOLS,
dec23 1ia2os 111 Washington st.

THE ARTISTS' MARRIED LIFE. JAMES MUNROE & CO.,—publish this day. The Artists' Married Life; being that of Albert Durer, translated from the German of Leopold Schefer, by Mrs. J. R. Stodart, 1 vol 16mo, very neatly printed with the rules around the page. Also,—the Discourses complete of Dr. Henry Ware, Jr., in two vols 12mo, with portrait—price $1 00 the volume. Just published,—"Beauties of Sacred Literature," edited by T. Wyatt, A. M., Editor of the Sacred Tableau, etc., etc., 8vo, 8 steel plates and beautifully bound. Verses of a Life Time, by Caroline Gilman, 16mo. Poem by W. B. Tappan, new vol 16mo., &c., &c.,
134 Washington, opposite School st.
dec23 1ia2os.

ELECTRIC MAGAZINE. The Eclectic Magazine of Foreign Literature is published the 1st of every month, at No. 120 Nassau st., New York.—Each number contains 144 pages, or 1728 pages in a year, making three large volumes, and is embellished with a beautiful mezzotint engraving by Sartain, either a portrait of some distinguished personage, or a historical subject—making twelve superb engravings in the year. The Eclectic Magazine embraces a careful selection of the ablest articles which adorn the pages of the Quarterlies and Magazines of London, Edinburgh and Dublin, regularly received by the steamers.—Among the number are the North British Review, English Review, Westminster and Foreign Quarterly Review, the Edinburgh Review and others, and from Blackwood's Magazine, Frarer's, &c. The selections thus made comprise the most desirable and valuable portion of foreign literature in the same compass anywhere to be found, and constitute yearly a rich addition to any library. The January number will be embellished with a splendid plate of extra size, entitled the "Literary Party," embracing nine portraits of the literary men of England. The January number which begins Vol. XVI. is already issued. Terms of the work are $5 per annum in advance, otherwise $6.—The work will be promptly sent to any one who will send us $5 by mail, or otherwise, post-paid. The postage on each number to any part of the Union nine cents. Address W. H. Bidwell, editor and proprietor, 120 Nassau st., New York.

[From the Commercial Advertiser.]

"The Eclectic Magazine is an agreeable and instructive miscellany, which supplies American readers with the best articles from a long list of foreign periodicals—gives them, in fact, the real value of many high-priced magazines and reviews at a moderate price.
In the quality of its embellishments, the Eclectic always excels." 4t dec23

NO. 5. DAGUERREOTYPE FOR DEC. 23d, 1848. This day published.
Contents.
1. The Aristocracy of England.
2. A Steerage Emigrant's Journal.
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JAMES H. WEEKS & CO., 133 Washington st, are now opening a large and splendid assortment of ENGLISH AND FRENCH FANCY ARTICLES suitable for presents for the approaching holidays.—They have received a great many new and desirable styles of goods, and will continue to receive by every packet ship from Europe until the first of January, fresh additions to their extensive stock, offering to the public *the largest variety* of
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S. G. SIMPKINS, 124 Washington Street, corner of Water st., has for sale at low prices

POETRY.

For the Register.

FAREWELL TO THEE, BRIGHT SUMMER.

BY MRS. H. J. W. LEWIS.

Bright Summer, fare-thee-well!
Thy roses' fragrance on the air is dying,
Thy sweetest birds to other lands are flying,
Thy garlands on the cold, moist earth are lying,
All withered where they fell!

Bright eyes look back on Thee!
Thy days so precious in the past retreating
Leaving a trail of light soft, pure and fleeting,
In memory's hall, where shade with brightness meeting,
Hushes wild revelry!

Bright Summer, fare-thee-well!
Thy course hath been in beauty, light and blessing,
Thy softest airs earth's meekest child caressing,
Thy footsteps lightly on our lost ones pressing,
Who down in darkness dwell!

Blessings with our farewell!
For fleecy clouds sprinkled o'er earth's blue ceiling,
For balmiest airs the perfume cups unsealing
Of Flora's treasures, and their sweets revealing
Through forest field and fell!

Farewell, for *Thou* must go,
But not the echo of the silvery ringing
Of falling water-drops, nor fond hearts' clinging
To dewy morns and birds at twilight singing
And rivulets' soft flow!

THE BIRTH-SONG OF CHRIST.

BY REV. E. H. SEARS.

Calm on the listening ear of night
Come heaven's melodious strains,
Where wild Judea stretches far
Her silver-mantled plains!

Celestial choirs from courts above
Shed sacred glories there;
And angels, with their sparkling lyres,
Make music on the air.

The answering hills of Palestine
Send back the glad reply;
And greet, from all their holy heights,
The dayspring from on high.

O'er the blue depths of Galilee
There comes a holier calm,
And Sharon waves, in solemn praise,
Her silent groves of palm.

"Glory to God!" the sounding skies
Loud with their anthems ring,
"Peace to the earth, good-will to men,
From heaven's Eternal King!"

Light on thy hills, Jerusalem!
The Savior now is born!
And bright on Bethlehem's joyous plains
Breaks the first Christmas morn.

MISCELLANEOUS.

STRAY LEAVES FROM MARGARET SMITH'S DIARY, IN THE COLONY OF MASSACHUSETTS.

[Continued.]

Return from Providence. A ranting man and woman. Election Sermon. Rev Mr. Wigglesworth (author of the Day of Doom) and his sermon and talk on the wearing of long hair. A roguish remark of Cousin Rebecca—A call from Robert Pike—Goody Morse about to be sentenced for witchcraft, brought to hear the Thursday Lecture. Her reprieve, and the rabble disappointed of their diversion. Goody Watson's Zeal, and Major Pike's plainness of speech in rebuking her.

From the National Era.

Boston, May ye 28th, 1679. Through God's mercie, I got here safe and well, saving great weariness, and grief at parting with my brother and his wife. The first day we went as far as a place they call Rehoboth, where we tarried over night, finding but small comfort therein; for the house was soe filled, that Leonard and a friend who came with us were fain to lie all night in the barn, on the mow before their horses; and, for mine own part I had to choose between lying in the large room where the man of the house and his wife and two sons, grown men, did lodge, or to climb into the dark loft where was barelie space for a bedde—which last I did make choice of, although the woman thought it strange, and marveled not a little at my unwillingness to sleepe in the same room with her husband and boys as she called them. In the evening, hearing loud voices in a house near by, we enquired what it meant, and were told that some people from Providence were holding a meeting there, the owner of the house being accounted a Quaker. Whereupon, I went thither with Leonard, and found nigh upon a score of people gathered, and a man with loose haire and beard speaking to them. My brother whispered to me that he was no Friend, but a noted Ranter, a noise unsettled man. He screamed verie loud, and stamped with his feet, and foamed at the mouth, like one possessed with an evil spirit, crying against all order in State or Church, and declaring that the Lord had a controversy with Priests and Magistrates, the Prophets who prophecie falsely, and the Priests who bear rule by their means, and the People who love to have it so. He spake of the Quakers as a tender and hopeful people in their beginning, and while the arm of the wicked was Leavie upon them; but now he said that they, even as the rest, were settled down into a dead order, and heaping up worldlie goods, and speaking evil of the Lord's messengers. They were a part of Babylon, and would perish with their idols; they should drink of the wine of God's wrath: the day of their visitation was at hand. After going on thus for a while, up gets a tall, wild-looking woman, as pale as a ghost, and trembling from head to foot, who, stretching out her long arms towards the man who had spoken, bade the people take notice that this was the Angel spoken of in Revelations, flying through the midst of heaven, and crying, *Woe! woe! to the inhabitants of earth!* with more of the like wicked rant, whereat I was not a little discomposed, and, beckoning my brother, left them to foam out their shame to themselves.

The next morning, we got upon our horses at an earlie hour, and after a hard and long ride, reached Mr. Torrey's at Weymouth, about an hour after dark. * * * * * My brother here took his leave of me, going back to the Plantations. My heart is verie sad and heavie with the great grief of parting.

May ye 30th. Went to the South meeting today, to hear the sermon preached before the worshipful Governor, Mr Broadstreet, and His Majestie's Council, it being the Election day. It was a long sermon, tom Esther, x. 3. Had much to say concerning the dutie of magistrates to support the Gospel and its ministers, and to put an end to schism and heresie. Verie pointed, alsoe, against time-serving magistrates.

June ye 1st. Michael Wigglesworth, the Malden minister, at Uncle's house last night.—Mr. Wigglesworth told Aunt that he had preached a sermon against the wearing of long haire, and other like vanities, which he hoped with God's blessing might doe good. It was from Isaiah, iii. 16—and so on to the end of the chapter. Now, while he was speaking of the sermon, I whispered Rebecca that I would like to ask him a qustion, which he overhearing, turned to me, and bade me never heed, but speak out.—Soe, I told him that I was but a child in years and knowledge, and he a wise and learned man; but, if he would not deem it forward in me, I would fain know whether the Scripture did anie where lay down the particular fashion of wearing the hair.

Mr. Wigglesworth said that there were certain General Rules laid down, from which we might make a right application to particular cases. The wearing of long hair by men is expressly forbidden in 1 Corinthians. xi. 14, 15; and there is a special word for women, also in 1 Tim., ii. 9.

Hereupon, Aunt Rawson told me she thought I was well answered; but I, (foolish one that I was,) being unwilling to give up the matter soe, ventured farther to say that there were the Nazarites, spoken of in Numbers, vi. 5, upon whose heads, by the appointment of God, no Razor was to come.

"Nay," said Mr. Wigglesworth, "that was by a special appointment only, and proveth the General rule and practice."

Uncle Rawson said that long hair might, he judged, be lawfullie worn where the bodilie health did require it, to guard the necks of weaklie people from the cold.

"Where there seems plainlie a call of Nature for it," said Mr. Wigglesworth, "as a matter of bodilie comfort, and for the warmth of the head and neck, it is no wise unlawful. But for healthy, sturdy young people to make this excuse for their sinful vanitie, does but add to their condemnation. If a man go any whit beyond God's appointment and the comfort of nature, I know not where he will stop, until he grows to be the veriest Ruffian in the world. It is a wanton and shameful thing for a man to liken himself to a woman, by suffering his hair to grow, and curling and parting it in a seam, as is the manner of too manie. It betokeneth pride and vanitie, and esuseth no small offence to godly, sober people.

"The time hath been," continued Mr Wigglesworth, "when God's people were ashamed of such vanities, both in the home countrie and in these parts; but since the Bishops and the Papists had had their way, and such as feared God were put down from authoritie, to give place to scorners and wantons, there had been a sad change."

He furthermore spake of the gay apparel of the young women of Baston, and their lack of plainness and modestie in the manner of wearing and ordering their haire; and said he could in no wise agree with some of his brethren in the ministry, that this was a light matter, inasmuch as it did most plainlie appear from Scripture, that the pride and haughtiness of the daughters of Zion did provoke the judgments of the Lord, not only upon them, but upon the men also.—Now, the special sin of women is Pride and haughtiness, and that because they be generally more ignorant, being the weaker vessel; and this sin veenteth itself in their gesture, their haire and apparel. Now, God abhors all pride, especially pride in base things; and hence the conduct of the daughters of Zion does greatlie provoke his wrath, first against themselves, secondlie their fathers and husbands, and thirdly against the land they do inhabit.

Rebecca here roguishlie pinched my arm, saying apart, that, after all, we weaker vessels did seem to be of great consequence, and nobody could tell but that our head-dresses would prove the ruin of the countrie.

June ye 4th. Robert Pike, coming into the harbour with his sloop, from the Pemsquid country, looked in upon us yesterday. Said that since coming to the town he had seen a Newbury man, who told him that old Mr. Wheelwright, of Salisbury, the famous Boston minister in the time of Sir Harry Vane and Madam Hutchinson, was now lying sick; and nigh unto his end. Also, that Goodman Morse was soe crippled, by a fall in his barn, that he cannot get to Boston to the tryal of his wife, which is a sore affliction to him. The tryal of the witch is now going on, and Uncle saith it looks much against her, especially the testimony of the widow Goodwin aboute her child; and of John Gladding aboute seeing one half of the bodie of Goody Morse flying about in the sun, as if she had been cut in twain, or as if the Devil did hide the lower part of her. Robert Pike saith such testimonie ought not to hang a catt, for the widow was little more than a fool; and as for the fellow Gladding, he was no doubt in his cups, for he had often seen him in each a plight that he could not have told Goody Morse from the Queen of Sheba.

June ye 8th. The Morse woman having been found guilty by the Court of Assistants, she was brought out to the North meeting, to hear the Thursday lecture, yesterday, before having her sentence. The house was filled with people, they being curious to see the Witch. The Marshall and the Constables brought her in, and set her in front of the pulpit; the old creature looking round her wildly, as if wanting her wits, and then covering her face with her dark wrinkled hands—a dismal sight! The minister took his text in Romans, xiii. 3,4, especially the last clause of the 4th verse, relating to rulers; *For he beareth not the sword in vain*, &c. He dwelt upon the power of the ruler as a minister of God, and as a reverger to execute wrath upon him that doeth evil; and showed that the punishment of witches, and such as covenant with the Devil, is one of the duties expressly enjoined upon rulers by the Word of God, inasmuch as a witch was not to be suffered to live.

He then did solemnlie address himself to the condemned woman, quoting 1 Tim., v. 20: *Them that sin rebuke before all, that others also may fear.* The woman was greatlie moved, for no doubt the sharp words of the preacher did prick her guiltie conscience, and the terrors of hell did take hold of her, so that she was carried out, looking scarcelie alive. They took her when the lecture was over, to the Court, where the Governor did pronounce sentence of death upon her. But Uncle tells me there be manie who are stirring to get her respited for a time at least, and he doth himself incline to favor it, especiallie as Rebecca hath labored much with him to that end, as alsoe hath Maj. Pike and Maj. Saltonstall with the Governor, who himself sent for Uncle last night, and they had a long talk together, and looked over the testimonie against the woman, and neither did feel altogether satisfied with it. Mr. Norton adviseth for the hanging; but Mr. Willard, who has seen much of the woman, and hath prayed with her in the jail, thinks she may be innocent in the matter of witchcraft, inasmuch as her conversation was such as might become a godlie person in affliction, and the reading of the Scripture did seem greatlie to comfort her.

June ye 10th. The condemned woman hath been reprieved by the Governor and the magistrates until the setting of the Court in October Manie people, both men and women, coming in from the towns about to see the hanging, be sore disappointed, and doe vehementlie condemn the conduct of the Governor therein. For mine own part, I doe trulie rejoice that mercie hath been shown to the poor creature; for, even if she is guiltie, it affordeth her a season for repentance; and if she be innocent, it saveth the land from a great sin. The sorrowful look of the old creature at the lecture hath troubled me ever since, soe forlorn and forsaken did she seem. Maj. Pike, (Robert's father,) coming in this morning, says, next to the sparing of Goody Morse's life, it did please him to see the bloodthirsty rabble soe cheated out of their dive sion; for example, there was Goody Matson, who had ridden bare-backed, for lack of a saddle, all the way from Newbury, on Dea Dole's hard-trotting horse, and was soe galled and lame of it that she could scarce walk. The Major said he met her at the head of King street yesterday, with half a score more of her sort, scolding and raylng about the reprieve of the Witch, and prophesying dreadful judgments upon all concerned in it. He said he bade her shut her mouth and goe home, where she belonged, telling her that if he heard anie more of her raylling, the magistrates should have notice of it, and she would find that laying by the heels in the stocks was worse than riding Dea. Dole's horse.

[To be concluded in one more number]

BERKSHIRE COUNTY.

BY REV. JOHN TODD, D. D.

Old Berkshire! the Piedmont of the United States! Her hills and valleys, her mountains and gorges are surpassingly beautiful, and celebrated the land over. The air that fans her mountains and breathes through her vales is as pure as purity itself, and the waters that gush from her hill-sides, are not an unfit emblem of the waters of life which, in other years, have been so abundantly poured out here. There have been giants here—Catlin, West, Hopkins, (Dr. Samuel) Hyde, Shepard, and a host of others, whose names are a precious legacy to their posterity. Here the springtime of the church was early seen. The Berkshire Home Missionary Society, now fifty years old, is, I believe, the oldest in the land. Our Bible Society is thirty nine years old. Here Mills and Hall first felt the spirit of Foreign Missions come down upon them, and the ont-goings of this morning of a glorious day were here. Our agricultural Society is the oldest in the land, and the Berkshire Association, numbering over forty, was the mother of the General Association of Massachusetts. Shut out from Boston by the mountains, till the iron pathway was laid and the iron horse came snorting up through these fastnesses, and belonging to Massachusetts while she did her business in New York, Berkshire has a character peculiar to herself. Her mountains are filled with marble, and iron internally and forests externally. Her valleys are watered by the Housac on the north and the Housatonic, ("river of the hills,") on the south. These both rise within a stone's throw of each other. The roof of one of our churches (Peru) sends half of its waters eastward into the Connecticut, and the other half westward into the Housatonic. The grand pillars, bases and capitals of Girard College were sent from our hills, and we could send away enough more to build a thousand such edifices and hardly miss the marble. Our cellars and wells and walls are, for the most part, built of marble. The quantity of this material and of iron, which we have, seems inexhaustible. We have sand too, that is carried to a great distance to make glass, and the resources which a kind Providence has laid up for his children are probably very great. We have only just begun to develope them. On the North, looking down upon the beautiful valley in which Williams College stands, is old Graylock—the highest mountain in Massachusetts. On its summit—(but to get there, what climbing and panting! *hic labor, hoc opus est*!) is a view into New Hampshire, Vermont, New York and Connecticut, exceedingly beautiful. Beneath the eye, rivers, lordly as Hudson, become mere ribbons, and the Green mountains humble themselves into plains. Lakes and ponds become little basins of silver, and the cars of the Railroad, seem like an insect so small that his legs are invisible. At the south, is Mount Washington—famous in story and song, for its sublimity, its falls of Bish-hash, its eagle's nest, its gorge, and a thousand beauties which the lover of nature sees, and which those who have no eyes for such things feel bound to admire and praise.

Our summers are cool, bracing and indescribably beautiful. Our skies are clear, and the shadows of the passing clouds as they creep along our mountain-sides, turning the deep green for a moment into black, lingering only long enough to show how beautiful is contrast. Our winters come pretty early. About the tenth of November we expect our mountains to put on their winter drapery, and our trees to hang with the white blossoms of winter. Then old winter looks down and whistles down our hills and his pipes are clear and shrill. We wonder that the same thing which fans our roses and rocks our tulips in summer can become so disagreeable by and by, that we hate his voice whispering through a key-hole. His bellows is usually in good order and his organ-pipes pour out his music in loud and unmistakable notes. But winter has its glories here. We expect uniform and steady weather after winter has fairly set in. We have no east winds rasping and filing and piercing our very bones, as you Boston-folks have; but we have steady west winds, uniform cold, and in some winters, uninterruptedly beautiful sleighing for *one hundred and ten days*! Winter is not the least busy, active or happy season of the year with us. If the snow falls so as to be above the tops of the chimnies of the locomotives, we dig the Railroad out. If our ice becomes two feet thick, we cut it up and put it into ice-houses for twenty cents the ton. If our winds come fast and cold we put double windows on our dwellings, get a good supply of our rock-maple wood and expect to be warm and every way comfortable. We shall yield to none in the beauty of our flowers, both wild and cultivated, in the whiteness of our marble, the toughness of our iron, the sweetness of our maple sugar, the attractions of our scenery, and the life-giving power of our climate. One at a distance can hardly conceive of the strong attachment of a Berkshire emigrant to his native country. We have sent out over 200 such educated minds within a single generation, and there have been eight members of Congress on the floor at the same time, out of this State, who were from old Berkshire. It is a good place to raise men.—But we have our trials, our troubles and our sorrows here as well as elsewhere, and should you pull up stakes and come here, I very much doubt whether you would not come to the philosophical and wise conclusion, "that human nature is human nature every where." [Alliance & Visitor.

GOLD IN CALIFORNIA.

The Phila. North American, has the following letter from Rev. Walter Colton, Chaplain in the U. S. Navy, dated at Monterey, Alta California, Aug. 29th.

* * * A man who has done considerable team work for me, went to the mines engaged in drawing sand for others from a dry spot to the stream where the gold might be washed out; he received sixteen dollars the load and drew five loads a day, quit it, and went to working on his own hook, and more than doubled his earnings. I know a little boy, who is twelve years of age, who has been at the mines for the last two months, and who has made his twenty dollars a day during that time, with no other machinery than a little wooden bowl. I know a woman, who took her tea-tray, went to the mines, squatted down on one of the streams, and in six days worked out her two hundred dollars of gold. She said she would have worked out more, but she spent so much of her time in thinking about her children.

The gold diggers generally work in small companies of six or eight. They have a tent, provisions, cattle and horses. Each takes his turn in cooking and keeping camp. Four or five are engaged in getting out gold, and one or two in what they call prospecting; that is, hunting for some richer vein or deposit. They are a merry set of fellows, full of excitement and fun. They undergo great fatigue, and make sport of their hardships.

They throw an air of levity about the acquisition of gold, which makes a burlesque of the anxious faces which you sometimes meet on 'change. You would little think, from the careless gayety of their demeanor, that they were getting out of the earth that element which shakes the commercial world. They lose their earnings at the gaming table with as little concern as you would an old garment, with a new one to take its place. There is more where that came from, is their expression, and the next day they prove it true. The whole economy of society is changed. The ditcher, hand-hopper, and but-ender are the most independent men in the community; each has his bag of gold, and can fill it ten times as fast as his wants can empty it.

It is impossible to procure labor at any price. The offer of ten dollars a day would not detain any one from the mines. The consequence is, our fields are without farmers, our shops without mechanics, our forts without soldiers, our ships without sailors. The pay of a soldier, exclusive of his provisions and clothes, is about eight dollars a month. One of them got a furlough for twenty days from Colonel Mason, went to the mines, spent six days in going and as many in returning, leaving eight for work there, and brought back with him eight hundred dollars, just about what he would make in eight years soldiering it. Is it to be wondered at, then, that they desert? I doubt if there will be, by the time this letter reaches you, fifty soldiers at all our military posts in California. They will be in the mines; and if you send the few that remain to bring them back, they will themselves go to digging gold.

Nor does the navy fare a whit better. Let a man-of-war anchor in our harbor to-morrow, and in three weeks she would hardly have men enough to get her to sea. Seamen who have been on this station five years, and who have four or five hundred dollars due them, forfeit the whole and escape to the mines. The only way a merchant vessel gets to sea, is to give the men a strong interest in the voyage. There is no discipline, except what they choose to establish among themselves; each, for the time being, being cock of the walk. The Isaac Walton, a native store-ship, has just arrived here from New York, and it is calculated that it will cost as much to discharge her as the whole price of her freight around Cape Horn. Indeed, she cannot discharge without the aid of one of our national ships, and the result will be the loss of some hundred sailors. It is in vain to talk about sentries, the sentries will run. The only remedy is to cut off all connection with the shore, and in that case a man-of-war might as well be in the midst of the Pacific as on the coast. But enough of this.

There are now about three thousand persons at work in the mines. They average, at the very lowest computation, an ounce per day each man. This makes an aggregate of more than a million a month, and this quantity will be doubled in three months. This gold now goes to Mazatlan, Peru, and Chili, where it is coined and becomes a part of the currency of those countries. It is lost to us as the metallic basis of our circulating medium. It can be secured to us only by a mint, and one should be sent out here forthwith. There is at present very little coin in California, and the consequence is, this grain gold is sold here for ten dollars the ounce. It has been assayed by a competent person, and proved to be twenty-three and a half carats good.

The news of peace produced but very little sensation here. Men were too much occupied with the gold mines to trouble themselves much about the affairs of Mexico The Californians grumbled a little about being sold, as they termed it, and then strung guitars and were as gay as ever. Give a Californian his guitar and fandango, and he won't give himself much concern about territorial lines. I expect to return home by the first ship that leaves for America.

W. C.

LADIES FOR THE WEST. A number of young ladies who went to the West as teachers, under the auspices of Gov. Slade, Miss Beecher, and others, arrived in Cincinnati on Monday.

The Gazette says: "The only serious objection to this plan, which occurs to us, is, that his army of instructors will need renewing as often as our army in Mexico. The Yankee girls make good teachers, beyond all doubt, but they also make excellent wives and mothers, and if Gov. Slade don't find his young lady volunteers *deploying* to the right and left in these new lines of service, we shall lose our *guess*."

So be it. They will do more good to the forming communities of the West, as wives and mothers than as teachers. We wish an army of them could invade the valley of the Mississippi, and reduce all the hardy young yeomanry in it under the matrimonial yoke. God bless New England. While her sons move the nation with their enterprise, her daughters sanctify its homes, and educate its rising generations for the noble destinies of the future. Where do you find in this nation an onward movement, of an intellectual or moral kind, in which a New Englander has not a hand? [N. Y. Evan.

CONFIDE IN YOUR MOTHER. To the daughter we should say, that no favorite can love you with an affection so disinterested as your mother. Deceive her, and your feet will slide in due time. How many thoughtless daughters receive addresses against the wish of their parents, receive them clandestinely, give their hand in marriage, and thus dig the grave of their earthly happiness. He who would persuade you to deceive your parents proves himself in that very deed unworthy of your confidence. If you wed him, you will speedily realize what you have lost. You will have exchanged a sympathising friend and an able, judicious counsellor, for a selfish, unfeeling companion; ever seeking his own accommodation and his own pleasure—neglecting you in health, and deserting you when sick. Who has not read the reward of deserted parents in the pale and melancholy features of the undutiful daughter?

CHILDREN'S HOME. The city missionary in connection with the Baptist Female Missionary Society reports:

My own heart has been made to rejoice, during the past year, in witnessing the completion of a beautiful, spacious, and permanent building on Rutland street, erected by the 'Children's Friend Society.' There are now between seventy and eighty children belonging to this institution, under its maternal care and instruction, many of whom, but for this *Christian home*, would have been wanderers in degradation and crime. This institution takes the place of a kind and faithful parent.

A DESCENDANT OF REV. JOHN WILLIAMS — We recently spoke of some descendants of this clergyman through his unreturned captive daughter.—The following interesting fact is published in the same paper from which we took the first notice. Its authority is given simply as "an exchange paper."

A son of Mr. Williams was retained a prisoner by the Indians, through the influence of the Jesuits, though the afflicted father succeeded in rescuing others of his children. The subject of this notice was a descendant of the captive son of the venerable Williams, and in the fact that he lived and died in the Christian faith, the trustful believer gladly recognises the fulfilment of the promise—"I will be a God to thee, and to thy children after thee."

"At Cha-no-wa-ga, C. E., near Montreal, died on the 16th., Thos. Williams, (Te-ho-ra-gwa-ne-gen,) in the 90th year of his age. He was a distinguished chief of the Iroquois nation, and descended from the Rev. John Williams, of Deerfield, Mass., who, with his family and parishioners, was taken captive at the sacking of his native town, by the French and Indians, in the year 1704. The deceased was an active participant in the scenes of the Revolution, espousing the cause of the British at Beonington and Saratoga. During the war of 1812, by special invitation of the United States Government, he placed himself under the protection of its flag, and was present at the battle of Plattsburg. He had for many years maintained the tenets of the Christian faith, and died as he had lived, respected and loved by his people, and in the full hope of a blissful immortality."

FANATICISM AND ITS FRUITS. In the vicinity of Syllacoga, Talladega county, an old gentleman by the name of Rhodum has been partially deranged in his mind for some time, upon the subject of Biblical offerings, and during one of these derangements, he fell upon his little son and murdered him in an atrocious manner. After accomplishing this, he piled rails and other wood upon the body, and set it on fire The horrid act was discovered by his wife, who sent for several of the neighbors, and upon their arriving at the place of slaughter, and enquiring of Mr. Rhodum the reason for committing such a deed, he answered that he was "making an offering of a lamb." The body of the youth was literally scorched to a crisp before it could be extricated from the flames. Mr. Rhodum has been committed to the jail of Talladega. [N. Y. Observer

ORIGIN OF CERTAIN FAMILIAR WORDS. The Knickerbocker in an article entitled Philological Fragment has the following:

"'Chap' is another word about which I am in the dark.

It is abbreviated from 'Chapman,' a customer; thus the slang phrases 'a queer chap,' 'a queer customer;' the latter being sometimes agreeably shortened to 'a queer cuss.' A propos of epithets, 'scamp' and 'scoundrel' are of military birth; the former from *ex campo*, i. e. a deserter; and the other from the Italian *scondere routo;* to abscond when the roll is called. 'Dunce,' curiously enough, from the famous John Scott of Duns. Holinshed in his chronicles says, 'Whom surpasseth others either in cavilling, sophistry, or subtile philosophy, is forthwith (from Johannes Duns Scotus) nicknamed a duns.' The term is now of course (like 'wise-acre') used ironically. 'Namby-pamby' is another: 'Namby' is the nickname (*nomme de nique*) for Ambrose; and the character of 'namby-pamby' is attached to poetry of the weak and washy style much affected by Ambrose Philips, to whose school it was first applied. The N prefixed to the contractions of proper names, as Ned for Edward, Nell for Ellen, Nol for Oliver, etc., was caused by the possessive of endearment, mine, used in connection with them; as mine Ed, mine Ell, etc.; but mine going out of fashion and giving place to the modern *my*, the sound of the *n* was retained; although we find Falstaff on one occasion calling Poins 'Yedward,' (my Edward:) the same cause may be assigned for 'nuncle' being spelled in old books."

FRESH AIR. The celebrated Dr. Darwin was so impressed with the importance of good air, that, being very popular in the town of Derby, once on a market day he mounted a tub, and thus addressed the listening crowd: 'Ye men of Derby, fellow-citizens, attend to me! I know you to be ingenious and industrious mechanics. By your exertions you procure for yourselves and families the necessaries of life; but if you lose your health, that power of use to them must cease. This truth all of you know; but I fear some of you do not understand how health is to be maintained in vigor—this then depends upon your breathing an uncontaminated air; for the purity of the air becomes destroyed where many are collected together; the effluvium from the body corrupts it. Keep open, then, the windows of your workshops, and as soon as you rise open all the windows of your bedrooms. Inattention to this advice, be assured, will bring disease on yourselves, and engender among you the typus fever, which is only another name for putrid fever, which will carry off your wives and children. Let me again repeat my serious advice—open your windows, to let in the fresh air, at least once a day. Remember what I say; I speak now without a fee, and can have no other interest but your good in this my advice. [Journal of Health.

THE SECRET OF WARM FEET. Many of the colds which people are said to catch commence at the feet. To keep those extremities constantly warm, therefore, is to effect an insurance against the almost interminable list of disorders which spring out from a "slight cold," and at the risk of being thought trifling, and of telling people what they know already, I beg to remind them of the following simple rules:

First. Never be tightly shod. Boots or shoes, when they fit closely, press against the veins of the foot, and prevent the free circulation of the blood. When, on the contrary, they do not embrace the feet too tightly, the blood gets fair play and the spaces left between the leather and the stocking are filled with a comfortable supply of warm air. Those who have handsome feet will, perhaps, be slow to adopt this dictum; but they are urgently recommended to sacrifice a little neatness to a great deal of comfort and safety, by wearing what the makers call easy shoes.

Second. Never sit in damp shoes. It is often imagined, that unless they be positively wet, it is not necessary to change them when the feet are at rest. This is a fallacy; for when the least dampness is absorbed into the sole, it is attracted further into the foot itself by its own heat, and thus perspiration is dangerously checked.—Any person may prove this by trying the experiment of neglecting the rule; and his feet will feel cold and damp after a few minutes; although, on taking off the shoe and examining it, it will appear to be perfectly dry.

Did every one follow these rules, there would be no more cold feet.

PERILOUS EXPEDITION IN MINESOTA.—Mr. A. Randall, of the U. S. Geological Corps, accompanied by his assistant, Major M. Dagger, of Iowa, reached this place on Wednesday, July 19, from the sources of the Des Moines river, which he has explored from its mouth. He has also made a critical examination of the Coteau des Prairie, west of the river, and the western portion of the Undine Region of Nicollet, on the east. When near the Chanjushkah river, a tributary of the St. Peters, and in the midst of a buffalo country, he encountered a large party of the Sissiton Sioux Indians, who robbed him of his horses, clothing, provisions, and everything except his papers and collections, breaking his instruments, &c. He was then permitted to depart. His sufferings would have been insupportable had he not met on the evening of the second day, with a camp of Fox Indians—which belong on the Osage river, west of Missouri—from whom he obtained a miserable pony, capable of packing the little left by the Indians.

Mr. R. after being robbed, changed his course to nearly south, abandoning his zoological and botanical, but continuing his geological and topographical collections and observations, and arrived at this village after nine days march, much crippled, and nearly exhausted from the hardships he had undergone. After reaching the head waters of the Iowa river, he shaped his course directly for this place, passing over the beautiful ridge of country denominated on Nicollet's map as the Mini Akipan Kaduza.

Although he was much nearer Fort Snelling than Fort Crawford, and within 40 or 50 miles of the St. Peter's river, he considered it the safest course to turn south, as he would be less apt to meet with hostile Indians, and in case of attack, he had no weapons of defence. The Indians ordered him to go south, and signified, by springing their bows, and drawing their knives across their throats, what would be the result of disobedience.

Mr. Randall speaks in the highest terms of the country which he traversed, for beauty, agricultural capacity and mineral resources. Coal was found for 200 miles on the Des Moines, and from indications, heavy deposits of iron ore are believed to exist. Gypsum, in abundance, forming cliffs for miles, was encountered; an article that is very important in the arts, and extensively used in the East for agricultural purposes. This must prove of immense value to the West, as this is the great valley to the Mississippi. Limestone, that makes a superior hydraulic lime, exists in abundance.—Limestone suitable for lime, clay suitable for bricks, rocks suitable for polishing, for grindstones, whetstones, and for building purposes some of superior quality, are found in abundance along the Des Moines river. There is a great abundance of water power in the whole region over which he passed, and timber plenty throughout most of the country. [Praire du Chien Pat. July 26.

A WITTY RETORT. Henry VIII appointed Sir Thomas Moore, to carry a message to Francis I of France. Sir Thomas told him he feared if he carried such a message to so violent a king as Francis, it might cost him his head.'

'Never fear,' said Henry, if Francis should cut off your head, I would make every Frenchman now in London a head shorter.'

'I am much obliged to your majesty,' said Sir Thomas, 'but I much fear if any of their heads will fit my shoulders.'

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Extract from the Report of the Mass. General Hospital.

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